SUNAN IBN MAJAH

The sixth correct Tradition of the Prophetic Sunna

سنن ابن ماجة

Translated by
Mohammad Mahdi al-Sharif

English - Arabic Text

VOLUME IV

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أسسها محمد علي بيضون سنة 1971
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(31) THE BOOK OF MEDICINE

[1] Allah Has Never Created An Ailment, But That He Has Created Its Treatment

3436- It is narrated on the authority of Usamah Ibn Sharik that he said: I was attendant when the Bedouins were asking the Messenger of Allah "Allah's blessing and peace be upon him": "Is there any sin on us to do such and such a thing?" "Is there any sin on us to do such and such a thing?" on that he said to them: "O Allah's servants! Allah has lifted sin from such as you asked about, except in case one dishonors his (Muslim) brother; and it is this upon whom sin is binding." They said to him: "O Messenger of Allah! Is there harm on us not to take medicine?" he said: "You should take medicine, O Allah's servants, for Allah has never created an ailment but that He has created its treatment, barring the old age." They asked: "O Messenger of Allah! What is the best thing which a servant is given?" he said: "A good conduct."

3437- It is narrated on the authority of Abu Khizamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Tell us of some (kinds of) medicine, therewith to treat ourselves, some charms to recite (against evil), and some things therewith to protect ourselves: would that withhold anything of Allah's Decree?" he said: "All of that is out of Allah's Decree."

3438- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Never has Allah created an ailment but that He has created its medicine."

3439- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Never has Allah created an ailment but that He has created its treatment."

[2] When A Patient Has A Desire For Something

3440- It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" visited a man (to ask about his health) and asked him: "What do you desire for?" he said: "I've a desire for (eating) bread made of wheat." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has wheat bread, let him send (something) to his (sick) brother." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a sick person belonging to anyone of you has a desire for any (kind of food), he should serve him with that."

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31 ـ كِتَابُ الطِّبِّ

1 ـ بابٌ «ما أَنْزَلَ الله دَاءً إلَّا أَنْزَلَ له شِفَاءً»

3436 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ؛ قَالَ: شَهِدْتُ الأَعْرَابَ يَسْأَلُونَ النَّبِيَّ ﷺ: أَعَلَيْنَا حَرَجٌ فِي كَذَا؟ أَعَلَيْنَا حَرَجٌ فِي كَذَا؟ فَقَالَ لَهُمْ: «**عِبَادَ اللَّهِ وَضَعَ اللَّهُ الْحَرَجَ إلاَّ مَنِ اقْتَرَضَ مِنْ عِرْضِ أَخِيهِ شَيْئاً. فَذَاكَ الَّذِي حَرِجَ**» فَقَالُوا: يَا رَسُولَ اللَّهِ هَلْ عَلَيْنَا جُنَاحٌ أَنْ لاَ نَتَدَاوَىٰ؟ قَالَ: «**تَدَاوَوْا، عِبَادَ اللَّهِ فَإِنَّ اللَّهَ، سُبْحَانَهُ، لَمْ يَضَعْ دَاءً إلاَّ وَضَعَ مَعَهُ شِفَاءً. إلاَّ الْهَرَمَ**» قَالُوا: يَا رَسُولَ اللَّهِ مَا خَيْرُ مَا أُعْطِيَ الْعَبْدُ؟ قَالَ: «**خُلُقٌ حَسَنٌ**».

3437 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنِ ابْنِ أَبِي خِزَامَةَ، عَنْ أَبِي خِزَامَةَ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَرَأَيْتَ أَدْوِيَةً نَتَدَاوَىٰ بِهَا، وَرُقًى نَسْتَرْقِي بِهَا، وَتُقًى نَتَّقِيهَا، هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئاً؟ قَالَ: «**هِيَ مِنْ قَدَرِ اللَّهِ**».

3438 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا أَنْزَلَ اللَّهُ دَاءً، إلاَّ أَنْزَلَ لَهُ دَوَاءً**».

3439 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. قَالاَ: حَدَّثَنَا أَبُو أَحْمَدَ عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ. حَدَّثَنَا عَطَاءٌ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَنْزَلَ اللَّهُ دَاءً، إلاَّ أَنْزَلَ لَهُ شِفَاءً**».

2 ـ بابُ المَرِيضِ يَشْتَهِي الشَّيْءَ

3440 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا صَفْوَانُ بْنُ هُبَيْرَةَ. حَدَّثَنَا أَبُو مَكِينٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ عَادَ رَجُلاً. فَقَالَ لَهُ: «**مَا تَشْتَهِي؟**» فَقَالَ: أَشْتَهِي خُبْزَ بُرٍّ. فَقَالَ النَّبِيُّ ﷺ: «**مَنْ كَانَ عِنْدَهُ خُبْزُ بُرٍّ، فَلْيَبْعَثْ إِلَى أَخِيهِ**» ثُمَّ قَالَ النَّبِيُّ ﷺ: «**إِذَا اشْتَهَىٰ مَرِيضُ أَحَدِكُمْ شَيْئاً، فَلْيُطْعِمْهُ**».

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3441- It is narrated on the authority of Anas Ibn Malik that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" visited a patient (to enquire about his health), and he asked him: "Do you have a desire for anything (to eat)?" he said: "I have a desire for (eating) cake." He said: "Well." He ordered it be brought to him.

[3] What About The Diet

3442- It is narrated on the authority of Umm Al-Mundhir Bint Qais Al-Ansariyyah that she said: The Messenger of Allah came to visit us in the company of Ali Ibn Abu Talib, and Ali was still during the period of convalescence from a sickness (he suffered a lot). At the same time, we had hung bunches (of dates), from which the Messenger of Allah "Allah's blessing and peace be upon him" ate. Ali picked up some to eat, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Stop O Ali! You are still in the period of recovery." She further said: I then prepared a Silq mixed with parley for the Messenger of Allah "Allah's blessing and peace be upon him". Then, the Messenger of Allah "Allah's blessing and peace be upon him" said to Ali: "You might get of that, since it is more beneficial for you."

3443- It is narrated on the authority of Suhaib that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him", and there were bread and dates in front of him. The Messenger of Allah "Allah's blessing and peace be upon him" invited me to come closer and share food with him. I started eating of the dates, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do you eat dates, and you are sore-eyed?" I said: "I'm chewing in the other side." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled.

[4] Do Not Give Food To A Patient Against His Will

3444- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not force the patients among you to eat and drink under compulsion, since Allah Almighty provides them with food and drink."

[5] What About Talbinah

3445- It is narrated on the authority of A'ishah that she said: Whenever anyone of the family of the Messenger of Allah "Allah's blessing and peace be upon him" became ill, he would order that broth should be prepared, and he would say: "No doubt, it removes (the sadness) from the heart of a sad person, and wash (harm) off the heart of the sick one, in the same way as anyone of you (O women) washes dirt of her face with water."

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3441 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَى مَرِيضٍ يَعُودُهُ. قَالَ: «**أَتَشْتَهِي شَيْئاً؟**» قَالَ: أَشْتَهِي كَعْكاً. قَالَ: «**نَعَمْ**» فَطَلَبُوا لَهُ.

3 ـ بَابُ الحِمْيَةِ

3442 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَعْصَعَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ، قَالاَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ، عَنْ أُمِّ الْمُنْذِرِ بِنْتِ قَيْسٍ الأَنْصَارِيَّةِ، قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَمَعَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ. وَعَلِيٌّ نَاقِهٌ مِنْ مَرَضٍ. وَلَنَا دَوَالِي مُعَلَّقَةٌ. وَكَانَ النَّبِيُّ ﷺ يَأْكُلُ مِنْهَا. فَتَنَاوَلَ عَلِيٌّ لِيَأْكُلَ. فَقَالَ النَّبِيُّ ﷺ: «**مَهْ. يَا عَلِيُّ إِنَّكَ نَاقِهٌ**» قَالَتْ: فَصَنَعْتُ لِلنَّبِيِّ ﷺ سِلْقاً وَشَعِيراً. فَقَالَ النَّبِيُّ ﷺ: «**يَا عَلِيُّ مِنْ هٰذَا، فَأَصِبْ. فَإِنَّهُ أَنْفَعُ لَكَ**».

3443 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ. حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عَبْدِ الْحَمِيدِ بْنِ صَيْفِيٍّ (مِنْ وَلَدِ صُهَيْبٍ) عَنْ أَبِيهِ، عَنْ جَدِّهِ صُهَيْبٍ؛ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ، وَبَيْنَ يَدَيْهِ خُبْزٌ وَتَمْرٌ. فَقَالَ النَّبِيُّ ﷺ: «**ادْنُ فَكُلْ**» فَأَخَذْتُ آكُلُ مِنَ التَّمْرِ. فَقَالَ النَّبِيُّ ﷺ: «**تَأْكُلُ تَمْراً وَبِكَ رَمَدٌ؟**» قَالَ: فَقُلْتُ: إِنِّي أَمْضَغُ مِنْ نَاحِيَةٍ أُخْرَى. فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ.

4 ـ بَابُ «لا تُكْرِهُوا المَرِيضَ على الطَّعَامِ»

3444 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا بَكْرُ بْنُ يُونُسَ بْنِ بُكَيْرٍ عَنْ مُوسَى بْنِ عَلِيِّ بْنِ رَبَاحٍ عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُكْرِهُوا مَرْضَاكُمْ عَلَى الطَّعَامِ وَالشَّرَابِ. فَإِنَّ اللَّهَ يُطْعِمُهُمْ وَيَسْقِيهِمْ**».

5 ـ بَابُ التَّلْبِينَةِ

3445 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. حَدَّثَنَا مُحَمَّدُ بْنُ السَّائِبِ، عَنْ بَرَكَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَخَذَ أَهْلَهُ الْوَعْكُ، أَمَرَ بِالْحَسَاءِ. قَالَتْ: وَكَانَ يَقُولُ: «**إِنَّهُ لَيَرْتُو فُؤَادَ الْحَزِينِ، وَيَسْرُو عَنْ فُؤَادِ السَّقِيمِ، كَمَا تَسْرُو إِحْدَاكُنَّ الْوَسَخَ عَنْ وَجْهِهَا بِالْمَاءِ**».

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3446- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to take such as seems hateful (to you) even though it is beneficial, i.e. the Talbinah, i.e. the broth." Furthermore, whenever anyone of the family of the Messenger of Allah "Allah's blessing and peace be upon him" was ill, the boiling vessel would be kept on the fire (for preparing the Talbinah) until one of both terms would come to an end, i.e. until he would recover or die.

[6] What About The Black Cumin

3447- It is narrated on the authority of Abu Hurairah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The black cumin has cure from all diseases, barring death."

3448- It is narrated on the authority of Salim Ibn Abdullah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to use this black cumin, for it has cure from all diseases barring death."

3449- It is narrated on the authority of Khalid Ibn Sa'd that he said: We set out (on journey) and Ghalib Ibn Abjar was with us; and on the way, he fell ill. When we came to Medina and he was still sick, Ibn Abu Atiq came to visit him (and enquire about his health), and he said: "I advise you to use this black cumin: take five or seven (grains) of it, and grind it, and then drop that into his nostrils with the drops of oil." A'ishah told them that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "This black cumin has treatment for all diseases barring death."

[7] What About Honey

3450- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who licks honey three mornings every month, will never suffer from any grievous ailment."

3451- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, honey was presented to the Messenger of Allah "Allah's blessing and peace be upon him", which he distributed among us lick by lick, and when I took my lick I said to him: "O Messenger of Allah! Might I have more?" he answered in the affirmative."

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3446 ـ **حدّثنا** عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا وَكِيعٌ عَنْ أَيْمَنَ بْنِ نَابِلٍ، عَنِ امْرَأَةٍ مِنْ قُرَيْشٍ (يُقَالُ لَهَا كُلْثُمٌ) عَنْ عَائِشَةَ قَالَتْ: قَالَ: النَّبِيُّ ﷺ: **«عَلَيْكُمْ بِالْبَغِيضِ النَّافِعِ، التَّلْبِينَةِ»** يَعْنِي الْحَسَاءَ. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اشْتَكَى أَحَدٌ مِنْ أَهْلِهِ، لَمْ تَزَلِ الْبُرْمَةُ عَلَى النَّارِ. حَتَّى يَنْتَهِيَ أَحَدُ طَرَفَيْهِ. يَعْنِي يَبْرَأُ أَوْ يَمُوتُ.

6 ـ بَابُ الْحَبَّةِ السَّوْدَاءِ

3447 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ، وَمُحَمَّدُ بْنُ الْحَرِثِ الْمِصْرِيَّانِ. قَالاَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ. عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنَّ فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ، إِلاَّ السَّامَ»**.

وَالسَّامُ الْمَوْتُ. وَالْحَبَّةُ السَّوْدَاءُ الشُّونِيزُ.

3448 ـ **حدّثنا** أَبُو سَلَمَةَ، يَحْيَى بْنُ خَلَفٍ. حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ، قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«عَلَيْكُمْ بِهٰذِهِ الْحَبَّةِ السَّوْدَاءِ. فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ، إِلاَّ السَّامَ»**.

3449 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ. أَنْبَأَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ خَالِدِ بْنِ سَعْدٍ؛ قَالَ: خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ أَبْجَرَ. فَمَرِضَ فِي الطَّرِيقِ. فَقَدِمْنَا الْمَدِينَةَ وَهُوَ مَرِيضٌ. فَعَادَهُ ابْنُ أَبِي عَتِيقٍ وَقَالَ لَنَا: عَلَيْكُمْ بِهٰذِهِ الْحَبَّةِ السَّوْدَاءِ. فَخُذُوا مِنْهَا خَمْساً أَوْ سَبْعاً. فَاسْحَقُوهَا، ثُمَّ اقْطُرُوهَا فِي أَنْفِهِ بِقَطَرَاتِ زَيْتٍ، فِي هٰذَا الْجَانِبِ وَفِي هٰذَا الْجَانِبِ، فَإِنَّ عَائِشَةَ حَدَّثَتْهُمْ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنَّ هٰذِهِ الْحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلاَّ أَنْ يَكُونَ السَّامُ»** قُلْتُ: وَمَا السَّامُ؟ قَالَ: **«الْمَوْتُ»**.

7 ـ بَابُ الْعَسَلِ

3450 ـ **حدّثنا** مَحْمُودُ بْنُ خِدَاشٍ. حَدَّثَنَا سَعِيدُ بْنُ زَكَرِيَّاءَ الْقُرَشِيُّ. حَدَّثَنَا الزُّبَيْرُ بْنُ سَعِيدٍ الْهَاشِمِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ سَالِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ لَعِقَ الْعَسَلَ ثَلاَثَ غَدَوَاتٍ، كُلَّ شَهْرٍ، لَمْ يُصِبْهُ عَظِيمٌ مِنَ الْبَلاَءِ»**.

3451 ـ **حدّثنا** أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا عُمَرُ بْنُ سَهْلٍ. حَدَّثَنَا أَبُو حَمْزَةَ الْعَطَّارُ عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ عَسَلٌ. فَقَسَمَ بَيْنَنَا لُعْقَةً لُعْقَةً. فَأَخَذْتُ لُعْقَتِي. ثُمَّ قُلْتُ: يَا رَسُولَ اللَّهِ أَزْدَادُ أُخْرَى؟ قَالَ: **«نَعَمْ»**.

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3452- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to use both treatments, i.e. the honey and the Qur'an."

[8] What About Kam'ah And Pressed Dates (Of Ajwa)

3453- It is narrated on the authority of both Abu Sa'id and Jabir that they said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Kam'ah (a kind of edible fungus) belongs to the Manna (in its being obtained without effort) and its water is a (medicine) cure for eye trouble; and the Ajwah (pressed dates) belongs to (the fruits of) the Garden, and it cures from (the evil effect of) the jinns."

(...) The like of that is narrated on the authority of Abu Sa'id Al-Khudri from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

3454- It is narrated on the authority of Sa'id Ibn Zaid Ibn Amr Ibn Nufail that Allah's Apostle "Allah's blessing and peace be upon him" said: "The Kam'ah (a kind of edible fungus) belongs to the Manna (in its being obtained without effort) which Allah sent down upon the children of Israel, and its water is a (medicine) cure for eye trouble."

3455- It is narrated on the authority of Abu Hurairah that he said: We were talking in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" and we made a mention of the Kam'ah, thereupon it was said: "It is the grains ejected by the land." The news of that statement reached the Messenger of Allah "Allah's blessing and peace be upon him", who said: "The Kam'ah belongs to the Manna, and the Ajwah (pressed dates) belongs to the (fruits of the) Garden, and it cures from (the fatal effect of) poison."

3456- It is narrated on the authority of Rafi Ibn Amr Al-Muzani that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Both Ajwah and Rock (of Jerusalem) are from the Garden."

[9] What About Sana And Honey

3457- It is narrated on the authority of Abu Rubai Ibn Umm Haram, and he had performed prayer to both Qiblahs with the Messenger of Allah "Allah's blessing and peace be upon him", that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "I advise you to use both Sana (a kind of herbs whose leafs are like those of henna) and honey, for in them there is treatment for every diseases barring death."

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3452 ـ **حدّثنا** عَلِيُّ بْنُ سَلَمَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«عَلَيْكُمْ بِالشِّفَاءَيْنِ: الْعَسَلِ وَالْقُرْآنِ»**.

8 ـ بَابُ الْكَمْأَةِ وَالْعَجْوَةِ

3453 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ. حَدَّثَنَا الأَعْمَشُ عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي سَعِيدٍ وَجَابِرٍ، قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْكَمْأَةُ مِنَ الْمَنِّ. وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ. وَالْعَجْوَةُ مِنَ الْجَنَّةِ. وَهِيَ شِفَاءٌ مِنَ الْجِنَّةِ»**.

حدّثنا عَلِيُّ بْنُ مَيْمُونٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقِّيَّانِ، قَالاَ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ بْنِ هِشَامٍ عَنِ الأَعْمَشِ، عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

3454 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، سَمِعَ عَمْرَو بْنَ حُرَيْثٍ يَقُولُ: سَمِعْتُ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّ: **«الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللَّهُ عَلَى بَنِي إِسْرَائِيلَ. وَمَاؤُهَا شِفَاءُ الْعَيْنِ»**.

3455 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ. حَدَّثَنَا مَطَرٌ الْوَرَّاقُ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كُنَّا نَتَحَدَّثُ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَذَكَرْنَا الْكَمْأَةَ. فَقَالُوا: هُوَ جُدَرِيُّ الأَرْضِ. فَنُمِيَ الْحَدِيثُ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: **«الْكَمْأَةُ مِنَ الْمَنِّ. وَالْعَجْوَةُ مِنَ الْجَنَّةِ. وَهِيَ شِفَاءٌ مِنَ السَّمِّ»**.

3456 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا الْمُشَمْعِلُ بْنُ إِيَاسٍ الْمُزَنِيُّ. حَدَّثَنِي عَمْرُو بْنُ سُلَيْمٍ؛ قَالَ: سَمِعْتُ رَافِعَ بْنَ عَمْرٍو الْمُزَنِيَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الْعَجْوَةُ وَالصَّخْرَةُ مِنَ الْجَنَّةِ»**.

قَالَ عَبْدُ الرَّحْمٰنِ: حَفِظْتُ الصَّخْرَةَ مِنْ فِيهِ.

9 ـ بَابُ السَّنَا وَالسَّنُّوتِ

3457 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ بْنِ سَرْحٍ الْفِرْيَابِيُّ. حَدَّثَنَا عَمْرُو بْنُ بَكْرٍ السَّكْسَكِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عَبْلَةَ؛ قَالَ: سَمِعْتُ أَبَا أُبَيٍّ ابْنَ أُمِّ حَرَامٍ، وَكَانَ قَدْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ الْقِبْلَتَيْنِ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«عَلَيْكُمْ بِالسَّنَى وَالسَّنُّوتِ. فَإِنَّ فِيهِمَا شِفَاءً مِنْ كُلِّ دَاءٍ، إِلاَّ السَّامَ»** قِيلَ: يَا رَسُولَ اللَّهِ وَمَا السَّامُ؟ قَالَ: **«الْمَوْتُ»**.

قَالَ عَمْرٌو: قَالَ ابْنُ أَبِي عَبْلَةَ: السَّنُّوتُ الشِّبِتُّ. وَقَالَ آخَرُونَ: بَلْ هُوَ الْعَسَلُ الَّذِي يَكُونُ فِي زِقَاقِ السَّمْنِ. وَهُوَ قَوْلُ الشَّاعِرِ:

هُمُ السَّمْنُ بِالسَّنُّوتِ لاَ أَلْسَ فِيهِمُ ... وَهُمْ يَمْنَعُونَ جَارَهُمْ أَنْ يُقَرَّدَا

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[10] The Prayer Is Treatment

3458- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" hastened to offer prayer at the earliest portion of its fixed stated time, and I did so and offered the prayer, and then I sat down. The Messenger of Allah "Allah's blessing and peace be upon him" turned to me and said: "Do you suffer from bellyache?" I said: "Yes, O Messenger of Allah." On that he said: "Get up and offer prayer, for in prayer, there is cure (for all diseases)."

(...) The same is narrated on the authority of Dhawwad Ibn Ulbah through another chain of transmission, with a slight addition.

[11] It Is Forbidden To Use Vicious Medicine

3459- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade using the vicious medicine, i.e. the poison.

3460- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who drinks poison therewith he kills himself, will keep sipping it in the fire of Hell, in which he will abide everlastingly."

[12] The Treatment Of Constipation

3461- It is narrated on the authority of Asma' Bint Umais that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "With which thing have you used to treat constipation?" I said: "With the (juice of) wormwood." He said: "It is a very hot drink." I said: "Then, I treated myself with honey." On that he said: "If there is anything to cure from death, it should be the honey as (the best medicine) to cure from death.

[13] The Medicine Of Tonsillitis

3462- It is narrated on the authority of Umm Qais Bint Mihsan that she said: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" with a child belonging to me, upon whose tonsils I was pressing with my fingers, on account of tonsillitis. On that he said: "Why do you torture your children by pressing upon their tonsils? I advise you to use this Indian stick (i.e. the incense) for it has seven treatments: it is snuffed (as a treatment to cure) from tonsillitis; and it is poured on one side of the mouth (as treatment to cure) from pleurisy."

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10 ـ بابٌ الصَّلاةُ شِفَاءٌ

3458 ـ **حدّثنا** جَعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنَا السَّرِيُّ بْنُ مِسْكِينٍ. حَدَّثَنَا ذُؤَادُ بْنُ عُلْبَةَ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: هَجَّرَ النَّبِيُّ ﷺ فَهَجَّرْتُ. فَصَلَّيْتُ ثُمَّ جَلَسْتُ. فَالْتَفَتَ إِلَيَّ النَّبِيُّ ﷺ فَقَالَ: «**اشْكَمَتْ دَرْدٌ؟**» قُلْتُ: نَعَمْ. يَا رَسُولَ اللَّهِ قَالَ: «**قُمْ فَصَلِّ، فَإِنَّ فِي الصَّلاَةِ شِفَاءً**».

حدّثنا أَبُو الْحَسَنِ الْقَطَّانُ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ. حَدَّثَنَا أَبُو سَلَمَةَ. حَدَّثَنَا ذُؤَادُ بْنُ عُلْبَةَ. فَذَكَرَ نَحْوَهُ، وَقَالَ فِيهِ: اشْكَمَتْ دَرْدٌ. يَعْنِي تَشْتَكِي بَطْنَكَ، بِالْفَارِسِيَّةِ.

قَالَ أَبُو عَبْدِ اللَّهِ: حَدَّثَ بِهِ رَجُلٌ لِأَهْلِهِ. فَاسْتَعْدَوْا عَلَيْهِ.

11 ـ بابُ النَّهْيِ عَنِ الدَّوَاءِ الْخَبِيثِ

3459 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدَّوَاءِ الْخَبِيثِ. يَعْنِي السُّمَّ.

3460 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ شَرِبَ سَمًّا، فَقَتَلَ نَفْسَهُ، فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ، خَالِداً مُخَلَّداً فِيهَا أَبَداً**».

12 ـ بابُ دَوَاءِ الْمَشِيِّ

3461 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مَوْلًى لِمَعْمَرٍ التَّيْمِيِّ، عَنْ مَعْمَرٍ التَّيْمِيِّ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ؛ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**بِمَاذَا كُنْتِ تَسْتَمْشِينَ؟**» قُلْتُ: بِالشُّبْرُمِ. قَالَ: «**حَارٌّ جَارٌّ**» ثُمَّ اسْتَمْشَيْتُ بِالسَّنَى فَقَالَ: «**لَوْ كَانَ شَيْءٌ يَشْفِي مِنَ الْمَوْتِ، كَانَ السَّنَى. وَالسَّنَى شِفَاءٌ مِنَ الْمَوْتِ**».

13 ـ بابُ دَوَاءِ الْعُذْرَةِ والنَّهْيِ عَنِ الغَمْزِ

3462 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ؛ قَالَتْ: دَخَلْتُ بِابْنٍ لِي عَلَى النَّبِيِّ ﷺ وَقَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ. فَقَالَ: «**عَلاَمَ تَدْغَرْنَ أَوْلاَدَكُنَّ بِهٰذَا الْعِلاَقِ؟ عَلَيْكُمْ بِهٰذَا الْعُودِ الْهِنْدِيِّ. فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ. يُسْعَطُ بِهِ مِنَ الْعُذْرَةِ، وَيُلَدُّ بِهِ مِنْ ذَاتِ الْجَنْبِ**».

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(...) The same is narrated on the authority of Umm Qais Ibn Mihsan from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[14] The Medicine Of Sciatica

3463- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The treatment of sciatica to have the buttocks of a desert sheep melted and divided into three portions, from which some should be drunk everyday on getting up."

[15] The Treatment Of Injury

3464- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was injured (in his face) on the day of (the holy battle of) Uhud, and his canine tooth got broken, and the helmet was smashed on his head (with blood covering his face), Fatimah was washing the blood off his face, and Ali was pouring water from his shield, But when Fatimah saw that the bleeding increased more by water, she took a mat which she burnt and when it turned into ashes, she placed that on the wound and the blood stopped oozing out.

3465- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: I know the day of (the holy battle of) Uhud: who injured the face of the Messenger of Allah "Allah's blessing and peace be upon him", who mended the wound in the face of the Messenger of Allah "Allah's blessing and peace be upon him", who carried the water, and with which the wound was treated until it was mended. Ali was carrying the water in the shield, and Fatimah was treating the wound: when it was not mended, she burnt a piece of mat for it, and placed its ashes on it, thereupon the wound was mended.

[16] What About Such As Practices Medicine With No Previous Experience

3466- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who practices medicine with no previous experience, should have warranty (against whatever damage he might do)."

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حدّثنا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

قَالَ يُونُسُ: أَعْلَقْتُ يَعْنِي غَمَزْتُ.

14 ـ بَابُ دَوَاءِ عِرْقِ النَّسَا

3463 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَرَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ، قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ. حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**شِفَاءُ عِرْقِ النَّسَا، أَلْيَةُ شَاةٍ أَعْرَابِيَّةٍ تُذَابُ. ثُمَّ تُجَزَّأُ ثَلاَثَةَ أَجْزَاءٍ، ثُمَّ يُشْرَبُ عَلَى الرِّيقِ، فِي كُلِّ يَوْمٍ جُزْءٌ**».

15 ـ بَابُ دَوَاءِ الْجِرَاحَةِ

3464 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ قَالَ: جُرِحَ رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ. وَكُسِرَتْ رَبَاعِيَتُهُ. وَهُشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ. فَكَانَتْ فَاطِمَةُ تَغْسِلُ الدَّمَ عَنْهُ، وَعَلِيٌّ يَسْكُبُ عَلَيْهِ الْمَاءَ بِالْمِجَنِّ. فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لاَ يَزِيدُ الدَّمَ إِلاَّ كَثْرَةً، أَخَذَتْ قِطْعَةَ حَصِيرٍ فَأَحْرَقَتْهَا. حَتَّى إِذَا صَارَ رَمَاداً، أَلْزَمَتْهُ الْجُرْحَ فَاسْتَمْسَكَ الدَّمُ.

3465 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: إِنِّي لأَعْرِفُ، يَوْمَ أُحُدٍ، مَنْ جَرَحَ وَجْهَ رَسُولِ اللَّهِ ﷺ. وَمَنْ كَانَ يُرْقِيءُ الْكَلْمَ مِنْ وَجْهِ رَسُولِ اللَّهِ ﷺ وَيُدَاوِيهِ. وَمَنْ يَحْمِلُ الْمَاءَ فِي الْمِجَنِّ. وَبِمَا دُووِيَ بِهِ الْكَلْمُ حَتَّى رَقَأَ. قَالَ: أَمَّا مَنْ كَانَ يَحْمِلُ الْمَاءَ فِي الْمِجَنِّ، فَعَلِيٌّ. وَأَمَّا مَنْ كَانَ يُدَاوِي الْكَلْمَ، فَفَاطِمَةُ. أَحْرَقَتْ لَهُ، حِينَ لَمْ يَرْقَأْ، قِطْعَةَ حَصِيرٍ خَلَقٍ. فَوَضَعَتْ رَمَادَهُ عَلَيْهِ فَرَقَأَ الْكَلْمُ.

16 ـ بَابُ مَنْ تَطَبَّبَ وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ

3466 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَرَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ، قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَطَبَّبَ، وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ قَبْلَ ذٰلِكَ، فَهُوَ ضَامِنٌ**».

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[17] The Medicine Of Pleurisy

3467- It is narrated on the authority of Zaid Ibn Arqam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" prescribed, as treatment for pleurisy, the Wars, incense mixed with oil, to be poured in one side of the mouth.

3468- It is narrated on the authority of Umm Qais Bint Mihsan that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to use this Indian stick (i.e. the incense) for it has seven treatments, including (a medicine for) pleurisy."

[18] What About Fever

3469- It is narrated on the authority of Abu Hurairah that he said: A mention of fever was made in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon a man abuse it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse it, for it removes sins (from such as affected by it) in the same way as the fire removes the impurities of iron."

3470- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr came to visit a patient, and enquire about his health, and the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Have the glad tidings! Indeed, Allah Almighty says: It (fever) is (a portion of) My Fire, which I direct upon My believing servant in the world, so that it will be his portion from the fire (of Hell) in the hereafter."

[19] The (Heat Of The) Fever Is From The Swelter Of The Hell, So, Abate It With Water

3471- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (heat of the) fever is from the swelter of the Hell, so, abate it with water."

3472- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The severity of the fever is from the scorching heat of the Hell, so, abate it with water."

3473- It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (heat of the) fever is from the swelter of the Hell, so, abate it with water." Then, he visited a son belonging to Ammar (who was suffering from fever), thereupon he said (by way of invoking): "Remove the distress, O Lord of mankind, God of mankind!"

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17 ـ بابُ دَوَاءِ ذَاتِ الجَنْبِ

3467 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَيْمُونٍ. حَدَّثَنِي أَبِي عَنْ زَيْدِ بْنِ أَرْقَمَ؛ قَالَ: نَعَتَ رَسُولُ اللَّهِ ﷺ مِنْ ذَاتِ الْجَنْبِ وَرْساً وَقُسْطاً وَزَيْتاً، يُلَدُّ بِهِ.

3468 ـ **حدّثنا** أَبُو طَاهِرٍ أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ وَابْنُ سَمْعَانَ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«عَلَيْكُمْ بِالْعُودِ الْهِنْدِيِّ»** يَعْنِي بِهِ الْكُسْتَ **«فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ. مِنْهَا ذَاتُ الْجَنْبِ»**.

قَالَ ابْنُ سَمْعَانَ فِي الْحَدِيثِ: فَإِنَّ فِيهِ شِفَاءً مِنْ سَبْعَةِ أَدْوَاءٍ. مِنْهَا ذَاتُ الْجَنْبِ.

18 ـ بابُ الحُمَّى

3469 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: ذُكِرَتِ الْحُمَّى عِنْدَ رَسُولِ اللَّهِ ﷺ. فَسَبَّهَا رَجُلٌ. فَقَالَ النَّبِيُّ ﷺ: **«لاَ تَسُبَّهَا. فَإِنَّهَا تَنْفِي الذُّنُوبَ، كَمَا تَنْفِي النَّارُ خَبَثَ الْحَدِيدِ»**.

3470 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي صَالِحٍ الأَشْعَرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ عَادَ مَرِيضاً. وَمَعَهُ أَبُو هُرَيْرَةَ، مِنْ وَعْكٍ كَانَ بِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَبْشِرْ. فَإِنَّ اللَّهَ يَقُولُ: هِيَ نَارِي أُسَلِّطُهَا عَلَى عَبْدِيَ الْمُؤْمِنِ، فِي الدُّنْيَا. لِتَكُونَ حَظَّهُ، مِنَ النَّارِ، فِي الآخِرَةِ»**.

19 ـ بابٌ «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَابْرُدُوهَا بِالمَاءِ»

3471 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ. فَابْرُدُوهَا بِالْمَاءِ»**.

3472 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: **«إِنَّ شِدَّةَ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ. فَابْرُدُوهَا بِالْمَاءِ»**.

3473 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ. حَدَّثَنَا إِسْرَائِيلُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: **«الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ. فَابْرُدُوهَا بِالْمَاءِ»** فَدَخَلَ عَلَى ابْنٍ لِعَمَّارٍ فَقَالَ: **«اكْشِفِ الْبَاسَ. رَبَّ النَّاسِ. إِلٰهَ النَّاسِ»**.

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3474- It is narrated on the authority of Asma' Bint Abu Bakr that whenever a woman suffering from fever was brought to her, she would ask for water, which she would pour in her chest, and say: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to abate it (the fever) with water, and he said: "It is from the scorching heat of the Hell."

3475- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fever is one of the bellows of (the fire of) Hell, so, remove it from you with the help of the cold water."

[20] What About Cupping

3476- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If there is good in (the kinds of medicine) with which you treat yourself, it is in cupping."

3477- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I never came upon an assembly of angels on the night I was made to set out on Night Journey but that they would say to me: We advise you O Muhammad to stick to cupping (as the best treatment)."

3478- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What good a cupper is! He takes the (affected) blood, alleviates (the pain of one's) back, and make one's sight much clearer."

3479- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I never came upon an assembly (of angels) on the night I was made to set out on Night Journey but that they would say to me: O Muhammad! Order your nation to stick to cupping (as the best treatment)."

3480- It is narrated on the authority of Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she asked the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to get herself cupped, and the Messenger of Allah "Allah's blessing and peace be upon him" ordered Abu Taibah to cup her, and I think he was her foster-brother, or was still a boy who had not attained the age of puberty.

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3474 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ أَنَّهَا كَانَتْ تُؤْتَى بِالْمَرْأَةِ الْمَوْعُوكَةِ، فَتَدْعُو بِالْمَاءِ، فَتَصُبُّهُ فِي جَيْبِهَا، وَتَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «**ابْرُدُوهَا بِالْمَاءِ**» وَقَالَ: «**إِنَّهَا مِنْ فَيْحِ جَهَنَّمَ**».

3475 ـ **حدّثنا** أَبُو سَلَمَةَ يَحْيَىٰ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْحُمَّى كِيرٌ مِنْ كِيرِ جَهَنَّمَ. فَنَحُّوهَا عَنْكُمْ بِالْمَاءِ الْبَارِدِ**».

20 ـ بَابُ الحِجَامَةِ

3476 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنْ كَانَ فِي شَيْءٍ مِمَّا تَدَاوَوْنَ بِهِ خَيْرٌ، فَالْحِجَامَةُ**».

3477 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ. حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي بِمَلإٍ مِنَ الْمَلائِكَةِ، إِلاَّ كُلُّهُمْ يَقُولُ لِي: عَلَيْكَ يَا مُحَمَّدُ بِالْحِجَامَةِ**».

3478 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نِعْمَ الْعَبْدُ الْحَجَّامُ. يَذْهَبُ بِالدَّمِ، وَيُخِفُّ الصُّلْبَ، وَيَجْلُو الْبَصَرَ**».

3479 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ. سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي بِمَلإٍ، إِلاَّ قَالُوا: يَا مُحَمَّدُ مُرْ أُمَّتَكَ بِالْحِجَامَةِ**».

3480 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ، اسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ فِي الْحِجَامَةِ. فَأَمَرَ النَّبِيُّ ﷺ أَبَا طَيْبَةَ أَنْ يَحْجُمَهَا.

وَقَالَ: حَسِبْتُ أَنَّهُ كَانَ أَخَاهَا مِنَ الرَّضَاعَةِ، أَوْ غُلاَماً لَمْ يَحْتَلِمْ.

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[21] The Places Of Cupping On The Body

3481- It is narrated on the authority of Abdullah Ibn Bujainah that he said: Allah's Apostle "Allah's blessing and peace be upon him" got himself cupped in the middle of his head with the help of a jawbone of a camel.

3482- It is narrated on the authority of Ali that he said: Gabriel revealed to the Messenger of Allah "Allah's blessing and peace be upon him" (to practice) cupping in both jugular veins and the upper part of the back.

3483- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped in his jugular veins and the upper part of his back.

3484- It is narrated on the authority of Abu Kabshah Al-Anmari that he told that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped in the top of his head, and in (the area) between his shoulders, and he said: "He, who causes blood to be shed of his body (from those places on account of cupping), no harm befalls him even though he gets no medicine for any (kind of diseases)."

3485- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" fell down from his horse on a trunk (of a date-palm), and (the bone of) his foot was dislocated. Waki' said: He means that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped in his feet on account of the swelling of its skin.

[22] On Which Days Could One Get Himself Cupped

2486- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who intends to get himself cupped, let him look forward to the seventeenth, nineteenth, or twenty-first night (of the month), lest the blood would boil over in the body of anyone of you, and cause him to die."

3487- It is narrated on the authority of Nafi' that Ibn Umar said to him: O Nafi! I have my blood agitated. So, go and bring a cupper for me, and choose a gentle one as possible as you can. Do not choose one who is very

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21 ـ بابُ مَوْضِعِ الحِجَامَةِ

3481 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ. حَدَّثَنِي عَلْقَمَةُ بْنُ أَبِي عَلْقَمَةَ؛ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ الأَعْرَجَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ بُحَيْنَةَ يَقُولُ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ بِلَحْيِ جَمَلٍ، وَهُوَ مُحْرِمٌ، وَسْطَ رَأْسِهِ.

3482 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ سَعْدٍ الإِسْكَافِ، عَنِ الأَصْبَغِ بْنِ نُبَاتَةَ، عَنْ عَلِيٍّ؛ قَالَ: نَزَلَ جِبْرِيلُ عَلَى النَّبِيِّ ﷺ بِحِجَامَةِ الأَخْدَعَيْنِ وَالْكَاهِلِ.

3483 ـ **حدّثنا** عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا وَكِيعٌ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ فِي الأَخْدَعَيْنِ، وَعَلَى الْكَاهِلِ.

3484 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا ابْنُ ثَوْبَانَ عَنْ أَبِيهِ، عَنْ أَبِي كَبْشَةَ الأَنْمَارِيِّ؛ أَنَّهُ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَحْتَجِمُ عَلَى هَامَتِهِ، وَبَيْنَ كَتِفَيْهِ، وَيَقُولُ: **«مَنْ أَهْرَاقَ مِنْهُ هٰذِهِ الدِّمَاءَ، فَلاَ يَضُرُّهُ أَنْ لاَ يَتَدَاوَى بِشَيْءٍ لِشَيْءٍ»**.

3485 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ سَقَطَ عَنْ فَرَسِهِ عَلَى جِذْعٍ. فَانْفَكَّتْ قَدَمُهُ.

قَالَ وَكِيعٌ: يَعْنِي أَنَّ النَّبِيَّ ﷺ احْتَجَمَ عَلَيْهَا مِنْ وَثْءٍ.

22 ـ بابٌ في أيِّ الأيَّامِ يَحْتَجِمُ

3486 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عُثْمَانُ بْنُ مَطَرٍ عَنْ زَكَرِيَّا بْنِ مَيْسَرَةَ، عَنِ النَّهَّاسِ بْنِ قَهْمٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ أَرَادَ الْحِجَامَةَ فَلْيَتَحَرَّ سَبْعَةَ عَشَرَ، أَوْ تِسْعَةَ عَشَرَ، أَوْ إِحْدَى وَعِشْرِينَ. وَلاَ يَتَبَيَّغْ بِأَحَدِكُمُ الدَّمُ، فَيَقْتُلَهُ»**.

3487 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عُثْمَانُ بْنُ مَطَرٍ، عَنِ الْحَسَنِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: يَا نَافِعُ قَدْ تَبَيَّغَ بِيَ الدَّمُ. فَالْتَمِسْ لِي حَجَّاماً. وَاجْعَلْهُ رَفِيقاً، إِنِ اسْتَطَعْتَ. وَلاَ تَجْعَلْهُ شَيْخاً كَبِيراً وَلاَ صَبِيًّا

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old or very young. No doubt, I heard The Prophet "Allah's blessing and peace be upon him" saying: "(Treatment by) cupping before eating anything is much more appropriate, and there are blessing and cure in it. It improves one's mind, and increases the (faculty of one's) memory. Get yourselves cupped on Thursday, with Allah's blessing, and avoid being cupped on Wednesday, Friday, Saturday and Sunday. But you could get yourselves cupped particularly on Monday and Tuesday, for it was on this day that Allah Almighty relieved (the Prophet) Job of his distress; and it was on Wednesday that He afflicted him with it. Leprosy seems not to befall anyone except on Wednesday or on the night of Wednesday."

3488- It is narrated on the authority of Nafi' that Ibn Umar said to him: O Nafi! I have my blood agitated. So, go and bring a cupper for me, and let him be a youth, and do not choose one who is very old or very young." He further said: No doubt, I heard The Prophet "Allah's blessing and peace be upon him" saying: "(Treatment by) cupping before eating anything is much more appropriate. It improves one's mind, and increases the (faculty of one's) memory, and it further makes the keeper more ready to retain (what he keeps). So, whoever intends to get himself cupped, let it be on Thursday, in Allah's Name, and keep away from being cupped on Friday, Saturday and Sunday. But you could get yourselves cupped particularly on Monday and Tuesday, and keep away from being cupped on Wednesday, for it was on this day that (the Prophet) Job was afflicted with distress. Leprosy seems not to befall anyone except on Wednesday or on the night of Wednesday."

[23] What About Cauterization

3489- It is narrated on the authority of Al-Mughirah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who gets himself cauterized, or practices charm has, indeed, become far from putting his trust (in Allah Almighty to dispose of all of his affairs)."

3490- It is narrated on the authority of Imran Ibn Al-Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade cauterization; and when I got myself cauterized, I have never come to be prosperous nor have I been successful (to cure myself with the help of cauterization).

3491- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Medicine might be in (one of those) three: a sip of honey, an operation of a cupping instrument, and a brand of cauterization; and I forbid my nation to get themselves cauterized."

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صَغِيراً. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْحِجَامَةُ عَلَى الرِّيقِ أَمْثَلُ. وَفِيهِ شِفَاءٌ وَبَرَكَةٌ، وَتَزِيدُ فِي الْعَقْلِ وَفِي الْحِفْظِ. فَاحْتَجِمُوا عَلَى بَرَكَةِ اللَّهِ يَوْمَ الْخَمِيسِ. وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الأَرْبِعَاءِ وَالْجُمُعَةِ وَالسَّبْتِ وَيَوْمَ الأَحَدِ، تَحَرِّياً. وَاحْتَجِمُوا يَوْمَ الاثْنَيْنِ وَالثُّلاثَاءِ، فَإِنَّهُ الْيَوْمُ الَّذِي عَافَى اللَّهُ فِيهِ أَيُّوبَ مِنَ الْبَلاءِ. وَضَرَبَهُ بِالْبَلاءِ يَوْمَ الأَرْبِعَاءِ. فَإِنَّهُ لاَ يَبْدُو جُذَامٌ وَلاَ بَرَصٌ إِلاَّ يَوْمَ الأَرْبِعَاءِ، أَوْ لَيْلَةَ الأَرْبِعَاءِ**».

3488 ـ حدّثنا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عِصْمَةَ عَنْ سَعِيدِ بْنِ مَيْمُونٍ، عَنْ نَافِعٍ؛ قَالَ: قَالَ ابْنُ عُمَرَ: يَا نَافِعُ تَبَيَّغَ بِيَ الدَّمُ. فَأْتِنِي بِحَجَّامٍ. وَاجْعَلْهُ شَابًّا. وَلاَ تَجْعَلْهُ شَيْخاً وَلاَ صَبِيًّا.

قَالَ: وَقَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْحِجَامَةُ عَلَى الرِّيقِ أَمْثَلُ. وَهِيَ تَزِيدُ فِي الْعَقْلِ وَتَزِيدُ فِي الْحِفْظِ وَتَزِيدُ الْحَافِظَ حِفْظاً. فَمَنْ كَانَ مُحْتَجِماً، فَيَوْمَ الْخَمِيسِ، عَلَى اسْمِ اللَّهِ. وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْجُمُعَةِ وَيَوْمَ السَّبْتِ وَيَوْمَ الأَحَدِ. وَاحْتَجِمُوا يَوْمَ الاثْنَيْنِ وَالثُّلاثَاءِ. وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الأَرْبِعَاءِ. فَإِنَّهُ الْيَوْمُ الَّذِي أُصِيبَ فِيهِ أَيُّوبُ بِالْبَلاءِ. وَمَا يَبْدُو جُذَامٌ وَلاَ بَرَصٌ إِلاَّ فِي يَوْمِ الأَرْبِعَاءِ أَوْ لَيْلَةِ الأَرْبِعَاءِ**».

23 ـ بَابُ الْكَيِّ

3489 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عَمَّارِ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنِ اكْتَوَى أَوِ اسْتَرْقَى، فَقَدْ بَرِئَ مِنَ التَّوَكُّلِ**».

3490 ـ حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، وَيُونُسَ عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْكَيِّ. فَاكْتَوَيْتُ. فَمَا أَفْلَحْتُ، وَلاَ أَنْجَحْتُ.

3491 ـ حدّثنا أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ. حَدَّثَنَا سَالِمٌ الأَفْطَسُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: «**الشِّفَاءُ فِي ثَلاثٍ: شَرْبَةِ عَسَلٍ، وَشَرْطَةِ مِحْجَمٍ، وَكَيَّةٍ بِنَارٍ. وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ**» رَفَعَهُ.

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[24] When One Gets Himself Cauterized

3492-It is narrated on the authority of Muhammad Ibn Abd Ar-Rahman that As'ad Ibn Zurarah, the grandfather of Muhammad from the side of his mother that he had been stricken by angina pectoris, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm going to strive my utmost in treating Abu Umamah until I receive (full) excuse concerning him." Then, he cauterized him with own hand, and he died. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the Jews have such an evil death! They will say: Should he not protect his companion? And, to be sure, I have no power over anything neither to him nor to myself."

3493-It is narrated on the authority of Jabir that he said: Ubai Ibn Ka'b was afflicted with a severe ailment, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" sent a physician to him, and he cauterized him in his medial arm vein.

3494- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" cauterized Sa'd Ibn Mu'adh twice in his medial arm vein.

[25] Applying Kohl With Antimony

3495- It is narrated on the authority of Salim Ibn Abdullah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to apply antimony (to your eyes as kohl), since it makes one's sight much clearer, and causes the hair (of the eyelids) to grow."

3496-It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to apply antimony (to your eyes as kohl) on going to bed, since it makes one's sight much clearer, and causes the hair (of the eyelids) to grow."

3497- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (kind) of your kohl is the antimony, for it makes the sight much clearer, and causes the hair (of the eyelids) to grow."

[26] When One Applies Kohl Thrice

3498- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

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24 ـ بابُ مَنِ اكْتَوَى

3492 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، غُنْدَرٌ. حَدَّثَنَا شُعْبَةُ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدِ بْنِ زُرَارَةَ الأَنْصَارِيُّ (سَمِعَهُ عَمِّي يَحْيَىٰ. وَمَا أَدْرَكْتُ رَجُلاً مِنَّا بِهِ شَبِيهاً) يُحَدِّثُ النَّاسَ أَنَّ سَعْدَ بْنَ زُرَارَةَ، وَهُوَ جَدُّ مُحَمَّدٍ مِنْ قِبَلِ أُمِّهِ، أَنَّهُ أَخَذَهُ وَجَعٌ فِي حَلْقِهِ، يُقَالُ لَهُ الذُّبْحَةُ فَقَالَ النَّبِيُّ ﷺ: **«لأُبْلِغَنَّ أَوْ لأُبْلِيَنَّ فِي أَبِي أُمَامَةَ عُذْراً»** فَكَوَاهُ بِيَدِهِ فَمَاتَ. فَقَالَ النَّبِيُّ ﷺ: **«مِيتَةَ سُوْءٍ لِلْيَهُودِ أَفَلاَ دَفَعَ عَنْ صَاحِبِهِ وَمَا أَمْلِكُ لَهُ وَلاَ لِنَفْسِي شَيْئاً»**.

3493 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عُبَيْدٌ الطَّنَافِسِيُّ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: مَرِضَ أُبَيُّ بْنُ كَعْبٍ مَرَضاً. فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ طَبِيباً. فَكَوَاهُ عَلَى أَكْحَلِهِ.

3494 ـ **حدّثنا** عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَوَىٰ سَعْدَ بْنَ مُعَاذٍ فِي أَكْحَلِهِ، مَرَّتَيْنِ.

25 ـ بابُ الكُحْلِ بالإِثْمِدِ

3495 ـ **حدّثنا** أَبُو سَلَمَةَ، يَحْيَىٰ بْنُ خَلَفٍ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنِي عُثْمَانُ بْنُ عَبْدِ الْمَلِكِ؛ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«عَلَيْكُمْ بِالإِثْمِدِ، فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»**.

3496 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«عَلَيْكُمْ بِالإِثْمِدِ عِنْدَ النَّوْمِ، فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»**.

3497 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ أَبِي خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«خَيْرُ أَكْحَالِكُمُ الإِثْمِدُ. يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»**.

26 ـ بابُ مَنِ اكْتَحَلَ وِتْراً

3498 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ، عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ حُصَيْنٍ الْحِمْيَرِيِّ، عَنْ أَبِي سَعْدٍ الْخَيْرِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

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who applies kohl, let him do so thrice: if he does, he has done well, otherwise, there is no harm on him."

3499- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had a kohl pot, from which he used to apply kohl thrice to each of his eyes.

[27] It Is Forbidden To Use Wine As Treatment

3500- It is narrated on the authority of Tariq Ibn Suwaid Al-Hadrami that he said: I said: "O Messenger of Allah! Our land is full of vine, which we press and drink (the resulting wine)." He said: "No (Do not drink it)." I argued him saying: "But we use as treatment for the patients." On that he said: "It is not treatment so much as it is (a cause of) ailment" (i.e. if it is to make health the body, it, at the same time, weaken one's faith).

[28] Seeking Treatment With The Help of The Qur'an

3501- It is narrated on the authority of Ali "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best treatment is the Qur'an."

[29] What About Henna

3502- It is narrated on the authority of Salma, the mother of Rafi', the freed slave-woman of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: No sore nor (wound because of a) thorn befell the (body of the) Messenger of Allah but that he put henna on it.

[30] The Urine Of Camels

3503- It is narrated on the authority of Anas Ibn Malik that some people belonging to the (tribe of) Urainah came to the Messenger of Allah "Allah's blessing and peace be upon him", but the climate of Medina did not suit them. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Would that you set out with a herd of milch camels belonging to us, and drink of their milk and urine!" they did accordingly.

[31] When A Fly Falls In The Utensil

3504- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A fly has poison in one of its wings, and its treatment in the other. So, if a fly falls in the food, dip it in it, for it (falls with the wing of) poison first, and then (that of) treatment."

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النَّبِيَّ ﷺ قَالَ: «مَنِ اكْتَحَلَ، فَلْيُوتِرْ. مَنْ فَعَلَ، فَقَدْ أَحْسَنَ. وَمَنْ لاَ، فَلاَ حَرَجَ».

3499 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَتْ لِلنَّبِيِّ ﷺ مُكْحُلَةٌ يَكْتَحِلُ مِنْهَا ثَلاَثاً، فِي كُلِّ عَيْنٍ.

27 ـ بابُ النَّهْيِ أنْ يَتَدَاوَى بالخَمْرِ

3500 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. أَنْبَأَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ الْحَضْرَمِيِّ، عَنْ طَارِقِ بْنِ سُوَيْدٍ الْحَضْرَمِيِّ؛ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ بِأَرْضِنَا أَعْنَاباً نَعْتَصِرُهَا. فَنَشْرَبُ مِنْهَا؟ قَالَ: «لاَ» فَرَاجَعْتُهُ، قُلْتُ: إِنَّا نَسْتَشْفِي بِهِ لِلْمَرِيضِ. قَالَ: «إِنَّ ذٰلِكَ لَيْسَ بِشِفَاءٍ. وَلٰكِنَّهُ دَاءٌ».

28 ـ بابُ الاسْتِشْفَاءِ بالقُرْآنِ

3501 ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ عُتْبَةَ بْنِ عَبْدِ الرَّحْمٰنِ الْكِنْدِيُّ. حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ. حَدَّثَنَا سَعَّادُ بْنُ سُلَيْمَانَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَرِثِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الدَّوَاءِ الْقُرْآنُ».

29 ـ بابُ الحِنَّاءِ

3502 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا فَائِدٌ، مَوْلَى عُبَيْدِ اللَّهِ بْنِ عَلِيِّ بْنِ أَبِي رَافِعٍ. حَدَّثَنِي مَوْلاَيَ عُبَيْدُ اللَّهِ. حَدَّثَتْنِي جَدَّتِي سَلْمَىٰ أُمُّ رَافِعٍ، مَوْلاَةُ رَسُولِ اللَّهِ ﷺ قَالَتْ: كَانَ لاَ يُصِيبُ النَّبِيَّ ﷺ قَرْحَةٌ وَلاَ شَوْكَةٌ إِلاَّ وَضَعَ عَلَيْهِ الْحِنَّاءَ.

30 ـ بابُ أبْوَالِ الإبِلِ

3503 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ؛ أَنَّ نَاساً مِنْ عُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ. فَاجْتَوَوُا الْمَدِينَةَ. فَقَالَ ﷺ: «لَوْ خَرَجْتُمْ إِلَى ذَوْدٍ لَنَا، فَشَرِبْتُمْ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا» فَفَعَلُوا.

31 ـ بابٌ يَقَعُ الذُّبَابُ فِي الإنَاءِ

3504 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ أَبِي سَلَمَةَ. حَدَّثَنِي أَبُو سَعِيدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي أَحَدِ جَنَاحَيِ الذُّبَابِ سُمٌّ، وَفِي الآخَرِ شِفَاءٌ. فَإِذَا وَقَعَ فِي الطَّعَامِ، فَامْقُلُوهُ فِيهِ. فَإِنَّهُ يُقَدِّمُ السُّمَّ وَيُؤَخِّرُ الشِّفَاءَ».

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3505- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a fly falls into the drink of (anyone of) you, let him dip it in it, and then throw it away; for indeed, it (the fly) has the diseases in one of its wings, and its treatment in the other."

[32] What About The (Evil Effect Of The) Eye

3506- It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie'ah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (evil effect of the) eye is a fact."

3507- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (evil effect of the) eye is a fact."

3508- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah (from the evil effect of the eye) for indeed the (evil effect of the) eye is a fact."

3509- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that once, Amir Ibn Rabie'ah came upon Sahl Ibn Hunaif while he was taking a bath, thereupon he said to him: "I've never seen a skin (as clear and pure) like the skin of a screened girl as (I saw) today." A while later, he fell down. He was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and it was said to him: "Catch up with Sahl: he is knocked down!" he asked: "Whom do you accuse of knocking him down?" they said: "Amir Ibn Rabie'ah." He said: "Why does anyone of you kill his brother? If anyone of you sees in his brother what appeals him, let him invoke (Allah's) blessing upon him." Then, he asked for water, and ordered Amir to offer ablution: to wash his face and both hands to the elbows, both knees and the inside of his lower garment; and he further ordered him to pour water over his body, i.e. to turn the vessel over himself from his back, according to the narration of Az-Zuhri.

[33] Seeking With Allah From The (Evil Effect Of The) Eye

3510- It is narrated on the authority of Asma' that she said: "O Messenger of Allah! Those of Banu Zuraiq are always vulnerable to (the evil effect of) the eye: should I recite charm for them?" he said: "Yes: were something to precede the Divine Decree, the (evil effect of the) eye would have preceded it."

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3505 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ عَنْ عُتْبَةَ بْنِ مُسْلِمٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِكُمْ، فَلْيَغْمِسْهُ فِيهِ، ثُمَّ لْيَطْرَحْهُ. فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءً، وَفِي الآخَرِ شِفَاءً»**.

32 ـ بَابُ الْعَيْنِ

3506 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ بْنُ هِشَامٍ. حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ أُمَيَّةَ بْنِ هِنْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: **«الْعَيْنُ حَقٌّ»**.

3507 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنِ الْجُرَيْرِيِّ، عَنْ مُضَارِبِ بْنِ حَزْنٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْعَيْنُ حَقٌّ»**.

3508 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ. حَدَّثَنَا وُهَيْبٌ عَنْ أَبِي وَاقِدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«اسْتَعِيذُوا بِاللَّهِ. فَإِنَّ الْعَيْنَ حَقٌّ»**.

3509 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ؛ قَالَ: مَرَّ عَامِرُ بْنُ رَبِيعَةَ بِسَهْلِ بْنِ حُنَيْفٍ، وَهُوَ يَغْتَسِلُ. فَقَالَ: لَمْ أَرَ كَالْيَوْمِ، وَلاَ جِلْدَ مُخَبَّأَةٍ. فَمَا لَبِثَ أَنْ لُبِطَ بِهِ. فَأُتِيَ بِهِ النَّبِيَّ ﷺ. فَقِيلَ لَهُ: أَدْرِكْ سَهْلاً صَرِيعاً. قَالَ: **«مَنْ تَتَّهِمُونَ بِهِ؟»** قَالُوا: عَامِرَ بْنَ رَبِيعَةَ. قَالَ: **«عَلاَمَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ، فَلْيَدْعُ لَهُ بِالْبَرَكَةِ»** ثُمَّ دَعَا بِمَاءٍ. فَأَمَرَ عَامِراً أَنْ يَتَوَضَّأَ. فَغَسَلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ. وَرُكْبَتَيْهِ وَدَاخِلَةَ إِزَارِهِ. وَأَمَرَهُ أَنْ يَصُبَّ عَلَيْهِ.

قَالَ سُفْيَانُ: قَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ: وَأَمَرَهُ أَنْ يَكْفَأَ الإِنَاءَ مِنْ خَلْفِهِ.

33 ـ بَابُ مَنِ اسْتَرْقَى مِنَ الْعَيْنِ

3510 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عُرْوَةَ، عَنْ عَامِرٍ، عَنْ عُبَيْدِ بْنِ رِفَاعَةَ الزُّرَقِيِّ؛ قَالَ: قَالَتْ أَسْمَاءُ: يَا رَسُولَ اللَّهِ إِنَّ بَنِي جَعْفَرٍ تُصِيبُهُمُ الْعَيْنُ. فَأَسْتَرْقِي لَهُمْ؟ قَالَ: **«نَعَمْ. فَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ، سَبَقَتْهُ الْعَيْنُ»**.

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3511- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used first to seek refuge (with Allah) from the (evil effect of the) eyes of the jinns, and then from the (evil effect of the) eyes of men; and when both Surahs of seeking refuge with Allah from evil were revealed, he stuck to them, and abandoned anything else.

3512- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to recite charm (to protect herself) from the (evil effect of the) eye.

[34] For Which One Is Permitted To Recite Charm

3513- It is narrated on the authority of Buraidah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no charm (to be recited) unless it is from (the evil effect of) an eye or (the fatal effect of) poison."

3514- It is narrated on the authority of Abu Bakr Ibn Muhammad that Khalidah Bint Anas, the mother of the sons of Hazm, came to the Messenger of Allah "Allah's blessing and peace be upon him", and offered to him whatever charms (she used to recite, for fear they might have suspicion on account of being still close to the time of ignorance), thereupon he gave her concession (to do so).

3515- It is narrated n the authority of Jabir that he said: A family from amongst the Ansar, known as the family of Amr Ibn Hazm used to recite charms from (the fatal effect of) poison, and at the same time, the Messenger of Allah "Allah's blessing and peace be upon him" had forbidden reciting charm. They came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! You've forbidden reciting charms, and we recite charm from (the fatal effect of) poison." He said to them: "Offer that to me." They offered it to him, thereupon he said: "There is no harm in that: that is likely (a part of) conventions."

3516- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to reciting charm from (the fatal effect of) poison, the (evil effect of the) eye and anesthesia.

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3511 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ عَبَّادٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ عَيْنِ الْجَانِّ. ثُمَّ أَعْيُنِ الإِنْسِ. فَلَمَّا نَزَلَ الْمُعَوِّذَتَانِ، أَخَذَهُمَا. وَتَرَكَ مَا سِوَى ذٰلِكَ.

3512 ـ **حدّثنا** عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَمِسْعَرٍ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تَسْتَرْقِيَ مِنَ الْعَيْنِ.

34 ـ بابُ ما رُخِّصَ فيه مِنَ الرُّقَى

3513 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ، عَنْ حُضَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ بُرَيْدَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ رُقْيَةَ إِلاَّ مِنْ عَيْنٍ أَوْ حُمَةٍ»**.

3514 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ؛ أَنَّ خَالِدَةَ بِنْتَ أَنَسٍ، أُمَّ بَنِي حَزْمٍ السَّاعِدِيَّةَ، جَاءَتْ إِلَى النَّبِيِّ ﷺ، فَعَرَضَتْ عَلَيْهِ الرُّقَى. فَأَمَرَهَا بِهَا.

3515 ـ **حدّثنا** عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا يَحْيَى بْنُ عِيسَى عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: كَانَ أَهْلُ بَيْتٍ مِنَ الأَنْصَارِ، يُقَالُ لَهُمْ آلُ عَمْرِو بْنِ حَزْمٍ، يَرْقُونَ مِنَ الْحُمَةِ. وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ نَهَى عَنِ الرُّقَى. فَأَتَوْهُ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّكَ قَدْ نَهَيْتَ عَنِ الرُّقَى. وَإِنَّا نَرْقِي مِنَ الْحُمَةِ. فَقَالَ لَهُمْ: **«اعْرِضُوا عَلَيَّ»** فَعَرَضُوهَا عَلَيْهِ. فَقَالَ: **«لاَ بَأْسَ بِهٰذِهِ. هٰذِهِ مَوَاثِيقُ»**.

3516 ـ **حدّثنا** عَبْدَةُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَرِثِ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي الرُّقْيَةِ مِنَ الْحُمَةِ وَالْعَيْنِ وَالنَّمْلَةِ.

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[35] Reciting Charm Against The (bite of) A Female-Snake And The (Sting of) A Scorpion

3517- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" gave concession to recite charms against (the fatal sting of) both female-snake and scorpion.

3518- It is narrated on the authority of Abu Hurairah that a man was stung by a scorpion, and he could not spend his night (because of the sever pain). It was mentioned to the Messenger of Allah "Allah's blessing and peace be upon him" that so and so had been stung by a scorpion, and he could not spend his night (because of the severe pain). On that he said: "Had he said: "I seek refuge with Allah's perfect Words from the mischief of what He has created", no sting of a scorpion would have caused harm to him until morning."

3519- It is narrated on the authority of Amr Ibn Hazm that he said: I offered the charm against (the fatal effect of) the female-snake to the Messenger of Allah "Allah's blessing and peace be upon him", and he commended it.

[36] The Statement Of Seeking (With Allah) From Evil Used By The Messenger Of Allah For Himself And For Others

3520- It is narrated on the authority of A'ishah: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" visited a patient, he would invoke for him saying: "O Allah! The Lord of the people, the Remover of trouble! (Would You please) cure (the patient), for You are the curer. No cure is there except for Yours; a cure that will leave behind no disease."

3521- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say to the patient, after wetting his fingers with his saliva, mixed with the soil and placing it on the location of ailment: "In the Name of Allah, with the soil of our land, and with the help of the saliva of some of us, let our patient recover by the Leave of our Lord."

3522- It is narrated on the authority of Uthman Ibn Abu Al-As Ath-Thaqafi that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him", and I was ached so much that I was almost unable (to move). On that the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Place your right hand on it, and then say: "In the Name of Allah, and I seek refuge with the Power and Honour of Allah from

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35 ـ بابُ رُقْيَةِ الحَيَّةِ والعَقْرَبِ

3517 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي الرُّقْيَةِ مِنَ الْحَيَّةِ وَالْعَقْرَبِ.

3518 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ بَهْرَامَ. حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: لَدَغَتْ عَقْرَبٌ رَجُلاً فَلَمْ يَنَمْ لَيْلَتَهُ. فَقِيلَ لِلنَّبِيِّ ﷺ: إِنَّ فُلاَناً لَدَغَتْهُ عَقْرَبٌ فَلَمْ يَنَمْ لَيْلَتَهُ. فَقَالَ: «**أَمَا إِنَّهُ لَوْ قَالَ، حِينَ أَمْسَىٰ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، مَا ضَرَّهُ لَدْغُ عَقْرَبٍ حَتَّى يُصْبِحَ**».

3519 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ. حَدَّثَنِي أَبُو بَكْرِ بْنُ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرِو بْنِ حَزْمٍ؛ قَالَ: عَرَضْتُ النَّهْشَةَ مِنَ الْحَيَّةِ عَلَى رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهَا.

36 ـ بابُ ما عَوَّذَ به النَّبِيُّ ﷺ وما عُوِّذَ به

3520 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَتَىٰ الْمَرِيضَ فَدَعَا لَهُ، قَالَ: «**أَذْهِبِ الْبَاسَ. رَبَّ النَّاسِ. وَاشْفِ أَنْتَ الشَّافِي. لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ. شِفَاءً لاَ يُغَادِرُ سَقَماً**».

3521 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ رَبِّهِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، مِمَّا يَقُولُ لِلْمَرِيضِ بِبُزَاقِهِ بِإِصْبَعِهِ: «**بِسْمِ اللَّهِ. تُرْبَةُ أَرْضِنَا. بِرِيقَةِ بَعْضِنَا. لِيُشْفَى سَقِيمُنَا. بِإِذْنِ رَبِّنَا**».

3522 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ؛ أَنَّهُ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ وَبِي وَجَعٌ قَدْ كَادَ يُبْطِلُنِي. فَقَالَ لِيَ النَّبِيُّ ﷺ: «**اجْعَلْ يَدَكَ الْيُمْنَىٰ عَلَيْهِ وَقُلْ: بِسْمِ اللَّهِ. أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. سَبْعَ مَرَّاتٍ**» فَقُلْتُ ذٰلِكَ. فَشَفَانِيَ اللَّهُ.

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the mischief of what I suffer and feel" seven times." When I said so, I was cured by (the Will of) Allah.

3523- It is narrated on the authority of Abu Sa'id that he said: Gabriel came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him: "O Muhammad! Have you been ill?" he answered in the affirmative, thereupon he said: "In the Name of Allah I save you from (the mischief of) all that might do harm to you, from the mischief of every soul, eye or envier: Allah cures you: in the Name of Allah I deliver you."

3524- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit me (and enquire about my health), and said: "Should I not recite charm for you, brought to me by Gabriel?" I said: "Let my father and mother be sacrificed for you O Messenger of Allah! Recite it." He said: "In the Name of Allah I save you, and Allah cures you from every ailment you have, from the mischief of the whispers in the knots, and from the mischief of the envious one as he practices envy" thrice.

3525- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the following charm for both Al-Hasan and Al-Husain, saying: "I seek refuge with Allah's perfect Words from every Satan and Hamah, and from (the evil effect of) every envious eye." He said: "Our father Abraham used to recite it for Ishmael and Isaac, or Ismael and Jacob."

[37] What Is Recited To Seek Refuge From Fever

3526- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to instruct them to say, in seeking refuge from the evil of fever and all ailments: "In the Name of Allah, the Magnificent: I seek refuge with Allah, Most Great, from the mischief of a vein that is swelling (or moving with hyper blood pressure), and from the mischief of the heat of the fire!"

(...) The same is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

3527- It is narrated on the authority of Ubadah Ibn As-Samit that he said: Gabriel came to the Messenger of Allah "Allah's blessing and peace be upon him" while he was severely ill, and said: "In the Name of Allah I save you from (the mischief of) everything that causes harm to you, from (the mischief of) the envy of the envier, and from (the evil effect of) every eye: Allah cures you."

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3523 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ جِبْرَائِيلَ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا مُحَمَّدُ اشْتَكَيْتَ؟ قَالَ: «نَعَمْ» قَالَ: بِسْمِ اللَّهِ أَرْقِيكَ. مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ. مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ أَوْ حَاسِدٍ اللَّهُ يَشْفِيكَ. بِسْمِ اللَّهِ أَرْقِيكَ.

3524 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَحَفْصُ بْنُ عُمَرَ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ زِيَادِ بْنِ ثُوَيْبٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ النَّبِيُّ ﷺ يَعُودُنِي، فَقَالَ لِي: «**أَلاَ أَرْقِيكَ بِرُقْيَةٍ جَاءَنِي بِهَا جِبْرَائِيلُ؟**» قُلْتُ: بِأَبِي وَأُمِّي. بَلَىٰ يَا رَسُولَ اللَّهِ! قَالَ: «**بِسْمِ اللَّهِ أَرْقِيكَ. وَاللَّهُ يَشْفِيكَ. مِنْ كُلِّ دَاءٍ فِيكَ. مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ**» ثَلاَثَ مَرَّاتٍ.

3525 ـ **حدّثنا** مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ هِشَامٍ الْبَغْدَادِيُّ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا أَبُو عَامِرٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مِنْهَالٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ. يَقُولُ: «**أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ**».

قَالَ: «**وَكَانَ أَبُونَا إِبْرَاهِيمُ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وإِسْحَاقَ**». أَوْ قَالَ: «**إِسْمَاعِيلَ وَيَعْقُوبَ**».

وَهٰذَا حَدِيثُ وَكِيعٍ.

37 ـ بَابُ مَا يُعَوَّذُ بِهِ مِنَ الْحُمَّى

3526 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا إِبْرَاهِيمُ الأَشْهَلِيُّ عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُعَلِّمُهُمْ مِنَ الْحُمَّى وَمِنَ الأَوْجَاعِ كُلِّهَا، أَنْ يَقُولُوا: «**بِسْمِ اللَّهِ الْكَبِيرِ. أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ عِرْقٍ نَعَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ**».

قَالَ أَبُو عَامِرٍ: أَنَا أُخَالِفُ النَّاسَ فِي هٰذَا. أَقُولُ: يَعَّارٍ.

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. أَخْبَرَنِي إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ الأَشْهَلِيُّ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ، وَقَالَ: مِنْ شَرِّ عِرْقٍ يَعَّارٍ.

3527 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَبِي، عَنِ ابْنِ ثَوْبَانَ، عَنْ عُمَيْرٍ؛ أَنَّهُ سَمِعَ جُنَادَةَ بْنَ أَبِي أُمَيَّةَ قَالَ: سَمِعْتُ عُبَادَةَ بْنَ الصَّامِتِ يَقُولُ: أَتَى جِبْرَائِيلُ عَلَيْهِ السَّلاَمُ، النَّبِيَّ ﷺ، وَهُوَ يُوعَكُ. فَقَالَ: بِسْمِ اللَّهِ أَرْقِيكَ. مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ. مِنْ حَسَدِ حَاسِدٍ، وَمِنْ كُلِّ عَيْنٍ، اللَّهُ يَشْفِيكَ.

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[38] Blowing While Reciting A Charm

3528- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to blow while reciting a charm.

3529- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" got ill, he would recite both Surahs of seeking refuge (with Allah from evil) and blow (while reciting them). When his illness became aggravated, I recited them on him, rubbing his body with his hand, in expectation for his blessing.

[39] What About Applying Incantation

3530- It is narrated on the authority of Zainab, the wife of Abdullah Ibn Mas'ud that she said: An old woman used to visit us, and recite charm against erysipelas, and we had a bed of long sides; and whenever Abdullah intended to enter (the house), he would make voice (so that she should screen herself). One day he came in, and when she heard his voice, she screened herself from him. When he came and sat beside me, and touched my body, he detected a string (on my body), thereupon he asked: "What is that?" I said: "It is an incantation against erysipelas." He pulled it and cut it, and then he threw it away. He said: No doubt, the (members of the) family of Abdullah have become independent of paganism. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, charm, incantation and talisman are out of paganism." I said: One day, I set out, and so and so saw me, thereupon my eye which was facing him started shedding tears: every time I recited charm on it, the tears would stop, and whenever I left it, it would keep flowing with tears. He said: This is Satan: if you obey him, he will leave you; and if you disobey him, he will pierce his fingers into your eye; and if you do the same as the Messenger of Allah "Allah's blessing and peace be upon him" did, it would be much better for you, and more convenient to be cured. Sprinkle water in your eye and said: "Remove the trouble, O Lord of the people: cure me, You are the Curer, and there is no cure but Yours, a cure that leaves behind no ailment."

3531- It is narrated on the authority of Imran Ibn Al-Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" saw a silver ring hung in the hand of a man, thereupon he asked him: "What is that?" he said: "I take it (to protect myself) from asthenia." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Remove it, for it does but increases you in weakness."

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38 ـ بابُ النَّفْثِ في الرُّقْيَةِ

3528 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ، وَسَهْلُ بْنُ أَبِي سَهْلٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْفِثُ فِي الرُّقْيَةِ.

3529 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ، قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، قَالاَ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ، كَانَ، إِذَا اشْتَكَى، يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ، وَيَنْفِثُ. فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ، وَأَمْسَحُ بِيَدِهِ، رَجَاءَ بَرَكَتِهَا.

39 ـ بابُ تَعْلِيقِ التَّمَائِمِ

3530 ـ **حدّثنا** أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ. حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بِشْرٍ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ أُخْتِ زَيْنَبَ، امْرَأَةِ عَبْدِ اللَّهِ عَنْ زَيْنَبَ؛ قَالَتْ: كَانَتْ عَجُوزٌ تَدْخُلُ عَلَيْنَا تَرْقِي مِنَ الْحُمْرَةِ. وَكَانَ لَنَا سَرِيرٌ طَوِيلُ الْقَوَائِمِ. وَكَانَ عَبْدُ اللَّهِ، إِذَا دَخَلَ، تَنَحْنَحَ وَصَوَّتَ. فَدَخَلَ يَوْماً. فَلَمَّا سَمِعَتْ صَوْتَهُ احْتَجَبَتْ مِنْهُ. فَجَاءَ فَجَلَسَ إِلَى جَانِبِي. فَمَسَّنِي فَوَجَدَ مَسَّ خَيْطٍ. فَقَالَ: مَا هٰذَا؟ فَقُلْتُ: رُقِّيَ لِي فِيهِ مِنَ الْحُمْرَةِ. فَجَذَبَهُ وَقَطَعَهُ، فَرَمَى بِهِ وَقَالَ: لَقَدْ أَصْبَحَ آلُ عَبْدِ اللَّهِ أَغْنِيَاءَ عَنِ الشِّرْكِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «**إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ**».

قُلْتُ: فَإِنِّي خَرَجْتُ يَوْماً فَأَبْصَرَنِي فُلاَنٌ. فَدَمَعَتْ عَيْنِي الَّتِي تَلِيهِ. فَإِذَا رَقَيْتُهَا سَكَنَتْ دَمْعَتُهَا. وَإِذَا تَرَكْتُهَا دَمَعَتْ. قَالَ: ذَاكِ الشَّيْطَانُ. إِذَا أَطَعْتِهِ تَرَكَكِ، وَإِذَا عَصَيْتِهِ طَعَنَ بِإِصْبَعِهِ فِي عَيْنِكِ. وَلٰكِنْ لَوْ فَعَلْتِ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ، كَانَ خَيْراً لَكِ وَأَجْدَرَ أَنْ تَشْفِينَ. تَنْضَحِينَ فِي عَيْنِكِ الْمَاءَ وَتَقُولِينَ: أَذْهِبِ الْبَاسَ. رَبَّ النَّاسِ. اشْفِ، أَنْتَ الشَّافِي. لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَماً.

3531 ـ **حدّثنا** عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا وَكِيعٌ عَنْ مُبَارَكٍ عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلاً فِي يَدِهِ حَلْقَةٌ مِنْ صُفْرٍ. فَقَالَ: «**مَا هٰذِهِ الْحَلْقَةُ؟**» قَالَ: هٰذِهِ مِنَ الْوَاهِنَةِ. قَالَ: «**انْزِعْهَا، فَإِنَّهَا لاَ تَزِيدُكَ إِلاَّ وَهْناً**».

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[40] It Is Forbidden To Use Periapt

3532- It is narrated on the authority of Umm Jundub that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having thrown the Jamrah of Aqabah from the bottom of the valley on the Day of Sacrifice and then he turned away. A woman from Khath'am followed him, and she had a child, stricken with dumbness. She said: "O Messenger of Allah! This is my son, and he is the only one to remain alive from amongst all of my family; and he is afflicted with dumbness." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring me some water." Water was brought to him, therewith he washed his hand, rinsed his mouth, and he gave it to her and said: "Let him drink of that, and pour over his body from it, and ask Allah to cure him." I met the woman, and said to her: "Would that you grant me some of this (water)!" she said: "It is only for this distressed child." A year later, I met the woman once again, and asked her about the child, thereupon she said: "He recovered and has been endowed with mind, as sound as none of the people ever has."

[41] Seeking Treatment With The Help Of The Holy Qur'an

3533- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best medicine (which one should seek to cure himself) is the Holy Qur'an."

[42] Killing The Female-Snake Of Two White Lines On The Back

3534- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the female-snake of two white lines on the back should be killed, since it ruins the sight and causes miscarriage, i.e. it is a wicked female-snake.

3535- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill the female-snake (in general), and that of two white lines on the back and that of short or mutilated tail in particular, for they damage the sight and cause miscarriage."

[43] When One Admires The Good Omen And Dislikes The Evil Omen

3536- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to admire the good omen and dislikes the evil omen."

3537- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There

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40 - بابُ النُّشْرَةِ

3532 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّ جُنْدُبٍ؛ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، رَمَى جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي، يَوْمَ النَّحْرِ، ثُمَّ انْصَرَفَ. وَتَبِعَتْهُ امْرَأَةٌ مِنْ خَثْعَمٍ، وَمَعَهَا صَبِيٌّ لَهَا، بِهِ بَلاَءٌ، لاَ يَتَكَلَّمُ. فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ هٰذَا ابْنِي وَبَقِيَّةُ أَهْلِي. وَإِنَّ بِهِ بَلاَءً. لاَ يَتَكَلَّمُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«ائْتُونِي بِشَيْءٍ مِنْ مَاءٍ»** فَأُتِيَ بِمَاءٍ. فَغَسَلَ يَدَيْهِ وَمَضْمَضَ فَاهُ ثُمَّ أَعْطَاهَا. فَقَالَ: **«اسْقِيهِ مِنْهُ، وَصُبِّي عَلَيْهِ مِنْهُ، وَاسْتَشْفِي اللَّهَ لَهُ»** قَالَتْ: فَلَقِيتُ الْمَرْأَةَ فَقُلْتُ: لَوْ وَهَبْتِ لِي مِنْهُ فَقَالَتْ: إِنَّمَا هُوَ لِهٰذَا الْمُبْتَلَى. قَالَتْ: فَلَقِيتُ الْمَرْأَةَ مِنَ الْحَوْلِ فَسَأَلْتُهَا عَنِ الْغُلاَمِ فَقَالَتْ: بَرَأَ وَعَقَلَ عَقْلاً لَيْسَ كَعُقُولِ النَّاسِ.

41 - بابُ الاسْتِشْفَاءِ بِالْقُرْآنِ

3533 - **حدّثنا** مُحَمَّدُ بْنُ عُبَيْدِ بْنِ عُتْبَةَ بْنِ عَبْدِ الرَّحْمٰنِ الْكِنْدِيُّ. حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ. حَدَّثَنَا مُعَاذُ بْنُ سُلَيْمَانَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَرِثِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«خَيْرُ الدَّوَاءِ الْقُرْآنُ»**.

42 - بابُ قَتْلِ ذِي الطُّفْيَتَيْنِ

3534 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَمَرَ النَّبِيُّ ﷺ بِقَتْلِ ذِي الطُّفْيَتَيْنِ. فَإِنَّهُ يَلْتَمِسُ الْبَصَرَ وَيُصِيبُ الْحَبَلَ.

يَعْنِي حَيَّةً خَبِيثَةً.

3535 - **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«اقْتُلُوا الْحَيَّاتِ. وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ. فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ، وَيُسْقِطَانِ الْحَبَلَ»**.

43 - بابُ مَنْ كَانَ يُعْجِبُهُ الْفَأْلُ وَيَكْرَهُ الطِّيَرَةَ

3536 - **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ الْفَأْلُ الْحَسَنُ، وَيَكْرَهُ الطِّيَرَةَ.

3537 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شُعْبَةُ

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is no (disease transferred by way of) infection nor evil omen (to be effective without Allah's Will); and I like the good omen."

3538- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Having faith in the effectiveness of) the evil omen is (a kind of) polytheism"; and there is none of us but that he has doubt (at the first glance), but Allah removes it when one puts his trust in Him.

3539- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no (disease to convey others by way of) infection (without Allah's permission), nor evil omen, nor (bad omen from birds like), Hamah (a kind of bird by which they used to have evil omen of one's death if it came on his house's roof), nor (evil omen in the month of) Safar.."

3540- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (disease to convey others by way of) infection (without Allah's permission), nor evil omen, nor (bad omen from birds like), Hamah (a kind of bird by which they used to have evil omen of one's death if it came on his house's roof)." A man stood and said: "O Messenger of Allah! A camel might have mange, (and when it mixes with) camels, they will be infected with mange (what is the reason for that?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is on account of the Divine Decree, otherwise, which has conveyed mange to the first one?"

3541- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not such as have diseased camels come to the pasture and water with such as has healthy camels (in flight from conveying the disease by way of infection)."

[44] What About Leprosy

3542- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" took hold of the hand of a leper, which he got into the bowl with his, and said to him: "Share food with us in confidence of, and putting your trust in Allah Almighty."

3543- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not gaze at the leper one regularly (lest you would look down upon him, seeing you have excellence to him)."

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عَنْ قَتَادَةَ عَنْ أَنَسٍ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «**لاَ عَدْوَى، وَلاَ طِيَرَةَ، وَأُحِبُّ الْفَأْلَ الصَّالِحَ**».

3538 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ عِيسَى بْنِ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الطِّيَرَةُ شِرْكٌ. وَمَا مِنَّا إِلاَّ. وَلٰكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ**».

3539 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ عَدْوَى، وَلاَ طِيَرَةَ، وَلاَ هَامَةَ، وَلاَ صَفَرَ**».

3540 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي جَنَابٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ عَدْوَى، وَلاَ طِيَرَةَ، وَلاَ هَامَةَ**» فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ الْبَعِيرُ يَكُونُ بِهِ الْجَرَبُ فَتَجْرَبُ بِهِ الإِبِلُ. قَالَ: «**ذٰلِكَ الْقَدَرُ. فَمَنْ أَجْرَبَ الأَوَّلَ؟**».

3541 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يُورِدُ الْمُمْرِضُ عَلَى الْمُصِحِّ**».

44 ـ بَابُ الْجُذَامِ

3542 ـ **حدّثنا** أَبُو بَكْرٍ، وَمُجَاهِدُ بْنُ مُوسَى، وَمُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُفَضَّلُ بْنُ فَضَالَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، أَخَذَ بِيَدِ رَجُلٍ مَجْذُومٍ، فَأَدْخَلَهَا مَعَهُ فِي الْقَصْعَةِ. ثُمَّ قَالَ: «**كُلْ. ثِقَةً بِاللَّهِ وَتَوَكُّلاً عَلَى اللَّهِ**».

3543 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنِ ابْنِ أَبِي الزِّنَادِ. ح وَحَدَّثَنَا عَلِيُّ بْنُ أَبِي الْخَصِيبِ. حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ تُدِيمُوا النَّظَرَ إِلَى الْمَجْذُومِينَ**».

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3544- It is narrated on the authority of Amr Ibn Ash-Sharid from his father that among the delegate of Thaqif, there was a leper one, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" sent (somebody) to him (the message that) "You should come back, and we have accepted your pledge of allegiance." (He did so for fear that his companions would look at him, and see themselves superior to him, or he would feel sorry for himself, and lose patience.)

[45] What About Sorcery

3545- It is narrated on the authority of A'ishah: Magic was worked on The Prophet "Allah's blessing and peace be upon him" by a Jew belonging to Banu Zuraiq called Labid Ibn Al-A'sam. So, he began to envisage that he did a thing, which he did not actually do. One day when he was in my house, he invoked (Allah) for a long period and then said: "O A'ishah! I feel that Allah has inspired me as to such as I asked Him for (i.e. how to cure myself). Two persons came to me (in my dream) and sat, one by my head and the other by my feet. The one sitting by my head asked the one sitting by my feet, or the one sitting by my feet asked the one sitting by my head: "What is the ailment of this man?" The other replied: "He has been bewitched." The first asked: "Who has bewitched him?" The other replied: "Labid Ibn Al-A'sam." The first one asked: "What material has he used?" The other replied: "A comb, the hair gathered on it, and the outer skin of the pollen of the male date palm." The first asked: "Where is that?" The other replied: "It is in the well of Dharwan."" So, The Prophet "Allah's blessing and peace be upon him", along with some of his companions, went out towards the well and then returned and said to me on his return: "By Allah, O A'ishah! Its water is (as red) as the infusion of (the leaves of) Henna, and its date-palms (near the well) are like the heads of the devils." I asked: "Did you take out those things with which the magic was worked?" He said: "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on, he ordered the well be filled up with earth.

3546- It is narrated on the authority of Umm Salamah that she said: "O Messenger of Allah! Your suffering seems to grow more every year on the account of The effect of the poisoned sheep you ate." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Nothing affects me of it but that it has been decreed on me while Adam was still in his clay (i.e. had not yet been created)."

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3544 - **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ رَجُلٍ مِنْ آلِ الشَّرِيدِ يُقَالُ لَهُ عَمْرٌو، عَنْ أَبِيهِ؛ قَالَ: كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ. فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: «**ارْجِعْ فَقَدْ بَايَعْنَاكَ**».

45 - بَابُ السِّحْرِ

3545 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: سَحَرَ النَّبِيَّ ﷺ، يَهُودِيٌّ مِنْ يَهُودِ بَنِي زُرَيْقٍ، يُقَالُ لَهُ لَبِيدُ بْنُ الأَعْصَمِ. حَتَّى كَانَ النَّبِيُّ ﷺ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَلاَ يَفْعَلُهُ. قَالَتْ: حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ، أَوْ كَانَ ذَاتَ لَيْلَةٍ، دَعَا رَسُولُ اللَّهِ ﷺ، ثُمَّ دَعَا، ثُمَّ قَالَ: «**يَا عَائِشَةُ أَشَعَرْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ جَاءَنِي رَجُلاَنِ. فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي. وَالآخَرُ عِنْدَ رِجْلِي. فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلِي، أَوِ الَّذِي عِنْدَ رِجْلِي لِلَّذِي عِنْدَ رَأْسِي: مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ. قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الأَعْصَمِ. قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، وَجُفِّ طَلْعَةِ ذَكَرٍ. قَالَ: وَأَيْنَ هُوَ؟ قَالَ: فِي بِئْرِ ذِي أَرْوَانَ**».

قَالَتْ: فَأَتَاهَا النَّبِيُّ ﷺ، فِي أُنَاسٍ مِنْ أَصْحَابِهِ. ثُمَّ جَاءَ فَقَالَ: «**وَاللَّهِ يَا عَائِشَةُ لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ. وَلَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ**». قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَفَلاَ أَحْرَقْتَهُ؟ قَالَ: «**لاَ. أَمَّا أَنَا فَقَدْ عَافَانِيَ اللَّهُ، وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ مِنْهُ شَرًّا**».

فَأَمَرَ بِهَا فَدُفِنَتْ.

3546 - **حدّثنا** يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ. حَدَّثَنَا أَبُو بَكْرٍ الْعَنْسِيُّ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، وَمُحَمَّدِ بْنِ يَزِيدَ، الْمِصْرِيَّيْنِ، قَالاَ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ لاَ يَزَالُ يُصِيبُكَ، كُلَّ عَامٍ، وَجَعٌ مِنَ الشَّاةِ الْمَسْمُومَةِ الَّتِي أَكَلْتَ. قَالَ: «**مَا أَصَابَنِي شَيْءٌ مِنْهَا، إِلاَّ وَهُوَ مَكْتُوبٌ عَلَيَّ، وَآدَمُ فِي طِينَتِهِ**».

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[46] What About Insomnia, And From What Should One Seek Refuge

3547- It is narrated on the authority of Khawlah Bint Hakim that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you says when he halts at a certain place: "I seek refuge with Allah's Perfect Words from the mischief of what He has created", nothing (evil) in that place will cause harm to him until he leaves it."

3548- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" appointed me in charge of the affairs of (the people of) Ta'if, something seemed to me in my prayer, that I did not know how much I would pray. When I saw that, I set out to the Messenger of Allah "Allah's blessing and peace be upon him", who said (when he saw me): "Is it Ibn Abu Al-As?" I said: "Yes O Messenger of Allah." He asked: "What led you to come?" I said: "O Messenger of Allah! something seemed to me in my prayer, that I did not know how much I would pray." He said: "This is Satan. Come closer to me." I came closer to him, and sat on my feet. He struck my chest with his hand, spat in (the direction of) my face, and said: "Get out O Allah's enemy!" he did the same thrice, and then he said to me: "Go back to your job." By my life, I do not think this has seemed to me once again.

3549- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from his father that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a Bedouin came to him and said: "I have a diseased brother." He asked: "What is the disease from which your brother is suffering?" he said: "He is possessed." He said: "Go and bring him to me." He went and came back with him. He made him sit in front of him (the Prophet). I heard him having sought refuge (with Allah from evil) on behalf of him with the Opening of the Book, four Holy Verses from the beginning of Al-Baqarah, two from the middle: "And your God is One God: there is no god but He, Most Gracious, Most Merciful" (163) the Holy Verse of the Throne, the concluding three Holy Verses (of Al-Baqarah), a Holy Verse from Al Imran, and I think it is: "Allah beareth witness, and so do his angels and those endued with knowledge, that there is no god but He, standing firm on justice. There is no god but He, the Exalted in Power, the Wise" (18), a Holy Verse from Al-A'raf: "Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority): He draweth the

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46 ـ بابُ الفَزَعِ والأَرَقِ وما يُتَعَوَّذُ مِنْهُ

3547 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا وَهْبٌ. حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكٍ، عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لَوْ أَنَّ أَحَدَكُمْ، إِذَا نَزَلَ مَنْزِلاً، قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ فِي ذٰلِكَ الْمَنْزِلِ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْهُ»**.

3548 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ. حَدَّثَنِي عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنِي أَبِي عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ؛ قَالَ: لَمَّا اسْتَعْمَلَنِي رَسُولُ اللَّهِ ﷺ عَلَى الطَّائِفِ، جَعَلَ يَعْرِضُ لِي شَيْءٌ فِي صَلاَتِي، حَتَّى مَا أَدْرِي مَا أُصَلِّي. فَلَمَّا رَأَيْتُ ذٰلِكَ، رَحَلْتُ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: **«ابْنُ أَبِي الْعَاصِ؟»** قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: **«مَا جَاءَ بِكَ؟»** قُلْتُ: يَا رَسُولَ اللَّهِ عَرَضَ لِي شَيْءٌ فِي صَلَوَاتِي، حَتَّى مَا أَدْرِي مَا أُصَلِّي. قَالَ: **«ذَاكَ الشَّيْطَانُ. ادْنُهْ»** فَدَنَوْتُ مِنْهُ. فَجَلَسْتُ عَلَى صُدُورِ قَدَمَيَّ. قَالَ: فَضَرَبَ صَدْرِي بِيَدِهِ، وَتَفَلَ فِي فَمِي، وَقَالَ: **«اخْرُجْ، عَدُوَّ اللَّهِ»** فَفَعَلَ ذٰلِكَ ثَلاَثَ مَرَّاتٍ. ثُمَّ قَالَ: **«الْحَقْ بِعَمَلِكَ»**.

قَالَ: فَقَالَ عُثْمَانُ: فَلَعَمْرِي مَا أَحْسِبُهُ خَالَطَنِي بَعْدُ.

3549 ـ **حدّثنا** هَارُونُ بْنُ حَيَّانَ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى. أَنْبَأَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. حَدَّثَنَا أَبُو جَنَابٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ أَبِي لَيْلَى؛ قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ أَعْرَابِيٌّ، فَقَالَ: إِنَّ لِي أَخاً وَجِعاً. قَالَ: **«مَا وَجَعُ أَخِيكَ؟»** قَالَ: بِهِ لَمَمٌ. قَالَ: **«اذْهَبْ فَأْتِنِي بِهِ»** قَالَ: فَذَهَبَ فَجَاءَ بِهِ، فَأَجْلَسَهُ بَيْنَ يَدَيْهِ. فَسَمِعْتُهُ عَوَّذَهُ بِفَاتِحَةِ الْكِتَابِ، وَأَرْبَعِ آيَاتٍ مِنْ أَوَّلِ الْبَقَرَةِ، وَآيَتَيْنِ مِنْ وَسَطِهَا: ﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ﴾ وَآيَةِ الْكُرْسِيِّ، وَثَلاَثِ آيَاتٍ مِنْ خَاتِمَتِهَا، وَآيَةٍ مِنْ آلِ عِمْرَانَ (أَحْسِبُهُ قَالَ: ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ﴾) وَآيَةٍ مِنَ الأَعْرَافِ: ﴿إِنَّ رَبَّكُمُ اللَّهُ

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night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds" (54), a Holy Verse from Al-Mu'minun: "If anyone invokes, besides Allah, any other god, he has no authority therefore; and his reckoning will be only with his Lord! And verily the Unbelievers will fail to win through" (117), a Holy Verse from Al-Jinn: "And exalted is the Majesty of our Lord: He has taken neither a wife nor a son" (3) the first ten Holy Verses from As-Saffat, the concluding three Holy Verses of Al-Hashr, "Say: He is Allah, the One and Only", and the last two Surah of seeking refuge (with Allah from evil). Then, the Bedouin got up, after having recovered, with no harm he came to suffer.

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ٱلَّذِى خَلَقَ﴾ الآيَةَ، وَآيَةٍ مِنَ الْمُؤْمِنِينَ: ﴿وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ لَا بُرْهَـٰنَ لَهُۥ بِهِۦ﴾ وَآيَةٍ مِنَ الْجِنِّ: ﴿وَأَنَّهُۥ تَعَـٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَـٰحِبَةً وَلَا وَلَدًا﴾، وَعَشْرِ آيَاتٍ مِنْ أَوَّلِ الصَّافَّاتِ، وَثَلاَثِ آيَاتٍ مِنْ آخِرِ الْحَشْرِ: و ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ. فَقَامَ الأَعْرَابِيُّ قَدْ بَرَأَ، لَيْسَ بِهِ بَأْسٌ.

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(32) THE BOOK OF CLOTHES

[1] The Clothes Of The Messenger Of Allah

3550- It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" prayed once in a garment having marks. Then he said: "The marks of this (garment) occupied me (during the prayer). Take it and give it to Abu Jahm and bring me his woollen garment."

3551- It is narrated on the authority of Abu Burdah that he said: I visited A'ishah, and she brought out for me (to see) a coarse lower garment of those made in Yemen, and a rough mantle of those known as Mulabbadah, and took an oath that the Messenger of Allah "Allah's blessing and peace be upon him" died in them.

3552- It is narrated on the authority of Ubadah Ibn As-Samit that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer while he was wearing a wrapper, which he was tying (lest it would fall down).

3553- It is narrated on the authority of Anas Ibn Malik that he said: I was with the Messenger of Allah "Allah's blessing and peace be upon him", and he was wearing a Najrani coarse-welted garment.

3554- It is narrated on the authority of A'ishah that she said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" having abused anyone, nor have I seen him having (two garments, of which he would wear one and the other) garment would be folded (and reserved) for him.

3555- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: A woman brought a woven Burdah (edged sheet) to The Messenger of Allah "Allah's blessing and peace be upon him". He asked: "What is Burdah?" he said: "It is a cloak." Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet "Allah's blessing and peace be upon him" accepted it, and at that time, he was in need of it. So, he came out wearing it as his waist-sheet. Then, so and so, son of so and so (and he named him at that time) said: " How nice it is! Will you give it to me? " The Prophet "Allah's blessing and peace be upon him" said: "Well." When he entered, he (took it off) folded it up and sent it to the man. The other people said: "You have not done the right thing as The Prophet "Allah's blessing and peace be upon him" is in need of it and you have asked for it when you know that he never turns

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32 ـ كِتَابُ اللِّبَاسِ

1 ـ بابُ لِبَاسِ رَسُولِ الله ﷺ

3550 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي خَمِيصَةٍ لَهَا أَعْلاَمٌ. فَقَالَ: «**شَغَلَنِي أَعْلاَمُ هٰذِهِ. اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ. وَائْتُونِي بِأَنْبِجَانِيَّتِهِ**».

3551 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. أَخْبَرَنِي سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ؛ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ. فَأَخْرَجَتْ لِي إِزَاراً غَلِيظاً مِنَ الَّتِي تُصْنَعُ بِالْيَمَنِ، وَكِسَاءً مِنْ هٰذِهِ الأَكْسِيَةَ الَّتِي تُدْعَى الْمُلَبَّدَةَ. وَأَقْسَمَتْ لِي: لَقُبِضَ رَسُولُ اللَّهِ ﷺ فِيهِمَا.

3552 ـ **حدّثنا** أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الأَحْوَصِ بْنِ حَكِيمٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي شَمْلَةٍ قَدْ عَقَدَ عَلَيْهَا.

3553 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَى. حَدَّثَنَا ابْنُ وَهْبٍ. حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ، غَلِيظُ الْحَاشِيَةِ.

3554 ـ **حدّثنا** عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. حَدَّثَنَا ابْنُ لَهِيعَةَ. حَدَّثَنَا أَبُو الأَسْوَدِ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسُبُّ أَحَداً، وَلاَ يُطْوَى لَهُ ثَوْبٌ.

3555 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ بِبُرْدَةٍ. (قَالَ: وَمَا الْبُرْدَةُ؟ قَالَ: النَّمْلَةُ) قَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي نَسَجْتُ هٰذِهِ بِيَدِي لأَكْسُوَكَهَا. فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ مُحْتَاجاً إِلَيْهَا. فَخَرَجَ عَلَيْنَا فِيهَا، وَإِنَّهَا لإِزَارُهُ. فَجَاءَ فُلاَنُ بْنُ فُلاَنٍ (رَجُلٌ سَمَّاهُ يَوْمَئِذٍ) فَقَالَ: يَا رَسُولَ اللَّهِ مَا أَحْسَنَ هٰذِهِ الْبُرْدَةَ اكْسُنِيهَا. قَالَ: «**نَعَمْ**». فَلَمَّا دَخَلَ طَوَاهَا وَأَرْسَلَ بِهَا إِلَيْهِ. فَقَالَ لَهُ الْقَوْمُ: وَاللَّهِ مَا أَحْسَنْتَ. كَسِيَهَا النَّبِيُّ ﷺ مُحْتَاجاً إِلَيْهَا، ثُمَّ سَأَلْتَهُ إِيَّاهَا؟ وَقَدْ عَلِمْتَ أَنَّهُ لاَ يَرُدُّ سَائِلاً. فَقَالَ: إِنِّي، وَاللَّهِ مَا سَأَلْتُهُ إِيَّاهَا لأَلْبَسَهَا. وَلٰكِنْ سَأَلْتُهُ إِيَّاهَا لِتَكُونَ كَفَنِي.

فَقَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ يَوْمَ مَاتَ.

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down anybody's request." The man replied: "By Allah, I have not asked for it to wear but to make it my shroud." Later it was his shroud when he died.

3556- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" wore the (garments made of) wool, and he put on the sewed (sandals); and he further wore very coarse, coarse dresses.

[2] What A Man Says When He Wears A New Garment

3557- It is narrated on the authority of Abu Umamah that he said: Umar Ibn Al-Khattab wore a new garment, and then he said: "Praise be to Allah Who has dressed me in what I screen my privates with, and seem good looking in my life." Then he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If one wears a new garment, and says: "Praise be to Allah Who has dressed me in what I screen my privates with, and seem good looking in my life", and then he gives in charity the old garment which he throws (off his body), he will come to be in Allah's Shade, under Allah's Care and Protection as living and dead." He said it thrice.

3558- It is narrated on the authority of Ibn Umar that once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a white garment on Umar Ibn Al-Khattab thereupon he asked him: "Is (the pureness of) this garment of you because of washing or on account of its being new?" he said: "It is because of washing." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Might you wear new (clothes), live as praiseworthy (in the world), and die as martyr."

[3] Which (Kinds Of) Clothes Are Forbidden To Wear

3559- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade two types of garments: wrapping one's body with a garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the privates.

3560- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade two types of garments: wrapping one's body with a garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while

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3556 ـ **حدّثنا** يَحْيَىٰ بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ يُوسُفَ بْنِ أَبِي كَثِيرٍ، عَنْ نُوحِ بْنِ ذَكْوَانَ، عَنِ الْحَسَنِ، عَنْ أَنَسٍ؛ قَالَ: لَبِسَ رَسُولُ اللَّهِ ﷺ الصُّوفَ. وَاحْتَذَىٰ الْمَخْصُوفَ. وَلَبِسَ ثَوْباً خَشِناً خَشِناً.

2 ـ بابُ ما يَقُولُ الرَّجُلُ إذا لَبِسَ ثَوْباً جَدِيداً

3557 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا أَصْبَغُ بْنُ زَيْدٍ. حَدَّثَنَا أَبُو الْعَلاَءِ عَنْ أَبِي أُمَامَةَ؛ قَالَ: لَبِسَ عُمَرُ بْنُ الْخَطَّابِ ثَوْباً جَدِيداً. فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي. ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ لَبِسَ ثَوْباً جَدِيداً، فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي جَلْوَتِي. ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ، أَوْ أَلْقَى، فَتَصَدَّقَ بِهِ كَانَ فِي كَنَفِ اللَّهِ وَفِي حِفْظِ اللَّهِ وَفِي سِتْرِ اللَّهِ، حَيًّا وَمَيِّتاً»** قَالَهَا ثَلاَثاً.

3558 ـ **حدّثنا** الْحُسَيْنُ بْنُ مَهْدِيٍّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَىٰ عَلَى عُمَرَ قَمِيصاً أَبْيَضَ فَقَالَ: **«ثَوْبُكَ هٰذَا غَسِيلٌ أَمْ جَدِيدٌ؟»** قَالَ: لاَ. بَلْ غَسِيلٌ. قَالَ: **«الْبَسْ جَدِيداً، وَعِشْ حَمِيداً، وَمُتْ شَهِيداً»**.

3 ـ بابُ ما نُهِيَ عَنْهُ مِنَ اللِّبَاسِ

3559 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ لِبْسَتَيْنِ فَأَمَّا اللِّبْسَتَانِ فَاشْتِمَالُ الصَّمَّاءِ وَالاِحْتِبَاءُ فِي الثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

3560 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ لِبْسَتَيْنِ: عَنِ اشْتِمَالِ الصَّمَّاءِ، وَعَنِ الاِحْتِبَاءِ فِي الثَّوْبِ الْوَاحِدِ، يُفْضِي بِفَرْجِهِ إِلَى السَّمَاءِ.

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wrapping oneself with a single garment, leaving his private parts exposed to the sky.

3561- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade two types of garments: wrapping one's body with a garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, leaving his private parts exposed to the sky.

[4] Wearing (Garments Of) Wool

3562- It is narrated on the authority of Abu Burdah from his father that he said to him: "O my son! If you saw us while we were during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and we were befallen by rain, you would detect in us the smell of sheep (on account of the woolen garments we had over us).

3563- It is narrated on the authority of Ubadah Ibn As-Samit that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, and he had a Roman cloak made of wool with narrow sleeves; and he led us in the prayer, and he had nothing other than it over him.

3564- It is narrated on the authority of Salman Al-Farisi that the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, and he turned a woolen cloak he was having over him upside down, therewith he wiped his face.

3565- It is narrated on the authority of Anas Ibn Malik that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" branding some sheep in their ear, and he was having a lower garment.

[5] The White Garment

3566- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your clothes is the white, in which you should dress yourselves, and shroud your dead."

3567- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wear the white garments, for they are much purer and more pleasant."

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3561 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ لِبْسَتَيْنِ: اشْتِمَالِ الصَّمَّاءِ وَالِاحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ، وَأَنْتَ مُفْضٍ فَرْجَكَ إِلَى السَّمَاءِ.

4 ـ بابُ لُبْسِ الصُّوفِ

3562 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ عَنْ شَيْبَانَ، عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ لِي: يَا بُنَيَّ لَوْ شَهِدْتَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ، إِذَا أَصَابَتْنَا السَّمَاءُ، لَحَسِبْتَ أَنَّ رِيحَنَا رِيحُ الضَّأْنِ.

3563 ـ **حدّثنا** مُحَمَّدُ بْنُ عُثْمَانَ بْنِ كَرَامَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا الأَحْوَصُ بْنُ حَكِيمٍ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ. وَعَلَيْهِ جُبَّةٌ رُومِيَّةٌ مِنْ صُوفٍ، ضَيِّقَةُ الْكُمَّيْنِ. فَصَلَّىٰ بِنَا فِيهَا. لَيْسَ عَلَيْهِ شَيْءٌ غَيْرُهَا.

3564 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ وَأَحْمَدُ بْنُ الأَزْهَرِ، قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَزِيدُ بْنُ السِّمْطِ. حَدَّثَنِي الْوَضِينُ بْنُ عَطَاءٍ عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، فَقَلَبَ جُبَّةَ صُوفٍ كَانَتْ عَلَيْهِ. فَمَسَحَ بِهَا وَجْهَهُ.

3565 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مُوسَىٰ بْنُ الْفَضْلِ عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسِمُ غَنَماً فِي آذَانِهَا. وَرَأَيْتُهُ مُتَّزِراً بِكِسَاءٍ.

5 ـ بابُ البَيَاضِ مِنَ الثِّيَابِ

3566 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنِ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«خَيْرُ ثِيَابِكُمُ الْبَيَاضُ. فَالْبَسُوهَا، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ»**.

3567 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْبَسُوا ثِيَابَ الْبَيَاضِ، فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ»**.

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3568- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (of garments) in which you visit Allah whether in your graves or in your mosques is the white."

[6] What About Such As Drags His Garment Out Of Arrogance

3569- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah will never look at such as drags his garment (on the ground) out of arrogance on the Day of Judgement."

3570- It is narrated on the authority of Atiyyah from Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah will never look at such as drags his garment (on the ground) out of arrogance on the Day of Judgement." I met Ibn Umar at the stony ground (a place near the mosque of Medina) and mentioned to him the narration of Abu Sa'id from the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said, pointing to his ears: "No doubt, my ears heard it, and my mind retained it.

3571- It is narrated on the authority of Abu Hurairah that once, a man belonging to Quraish came upon him, and he was dragging his lower garment (out of pride), thereupon he said to him: O son of my brother! I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah will never look at such as drags his garment (on the ground) out of arrogance on the Day of Judgement."

[7] The Part Of The Body over Which The Lower Garment Must Be

3572- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of the muscle below my or his leg and said: "This is the very place (in the body at which) the lower garment (should end); and if you disapprove (of that and rather want to make it longer), let it below that (a bit); and if you disapprove (of that and want to make it longer), let it be below (a bit); but if you dislike that (and rather want to make it longer), you have no right to make the garment cover the ankles."

(The like of that is narrated on the authority of Hudhaifah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

3573- It is narrated on the authority of Al-Ala' Ibn Abd Ar-Rahman from his father that he said to Abu Said: "Did you hear from the

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3568 ـ **حدّثنا** مُحَمَّدُ بْنُ حَسَّانٍ الأَزْرَقُ. حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ أَبِي دَاوُدَ. حَدَّثَنَا مَرْوَانُ بْنُ سَالِمٍ عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ الْحَضْرَمِيِّ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَحْسَنَ مَا زُرْتُمُ اللَّهَ بِهِ فِي قُبُورِكُمْ وَمَسَاجِدِكُمْ، الْبَيَاضُ»**.

6 ـ بابُ مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلاءِ

3569 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، جَمِيعاً عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ الَّذِي يَجُرُّ ثَوْبَهُ مِنَ الْخُيَلاءِ، لاَ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»**.

3570 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ جَرَّ إِزَارَهُ مِنَ الْخُيَلاءِ، لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»**.

قَالَ: فَلَقِيتُ ابْنَ عُمَرَ بِالْبَلاَطِ. فَذَكَرْتُ لَهُ حَدِيثَ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. فَقَالَ، وَأَشَارَ إِلَى أُذُنَيْهِ: سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي.

3571 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَرَّ بِأَبِي هُرَيْرَةَ فَتًى مِنْ قُرَيْشٍ يَجُرُّ سَبَلَهُ. فَقَالَ: يَا ابْنَ أَخِي إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلاءِ، لَمْ يَنْظُرِ اللَّهُ لَهُ يَوْمَ الْقِيَامَةِ»**.

7 ـ بابُ مَوْضِعُ الإِزَارِ أَيْنَ هُوَ؟

3572 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ مُسْلِمِ بْنِ نُذَيْرٍ، عَنْ حُذَيْفَةَ؛ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِأَسْفَلِ عَضَلَةِ سَاقِي أَوْ سَاقِهِ. فَقَالَ: **«هٰذَا مَوْضِعُ الإِزَارِ. فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ، فَلاَ حَقَّ لِلإِزَارِ فِي الْكَعْبَيْنِ»**.

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ مُسْلِمِ بْنِ نُذَيْرٍ عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

3573 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ؛ قَالَ: قُلْتُ لِأَبِي سَعِيدٍ: هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئاً

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Messenger of Allah "Allah's blessing and peace be upon him" something pertaining to the lower garment?" he said: "Yes, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The lower garment of a faithful believer should end at the half of his legs; and there is no harm on him to cover (any part) in the area between that and his ankles; and what is below the ankles will be in the fire (of Hell)." He then said thrice: "Allah will never look (with Mercy) at such as drags his garment (on the ground) out of arrogance."

3574- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Sufyan Ibn Sahl! Do not hang your lower garment below the ankles, for Allah does not love such as hangs his lower garment below the ankles."

[8] Wearing The Shirt

3575- It is narrated on the authority of Umm Salamah that she said: No garment was much dearer to the Messenger of Allah "Allah's blessing and peace be upon him" (to wear) than the shirt.

[9] The Length Of The Shirt

3576- It is narrated on the authority of Salim from his father from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "One might hang the lower garment (down to the ankles), the shirt and the turban (down to half the back); and Allah will never look at such as drags anything out of arrogance on the Day of Judgement." Abu Bakr (the narrator) said: How strange this narration is!

[10] What About The Sleeve Of The Shirt

3577- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to wear a shirt with short sleeves.

[11] Loosening The Buttons

3578- It is narrated on the authority of Mu'awiyah Ibn Qurrah from his father that he said: I came to Allah's Apostle "Allah's blessing and peace be upon him" and gave him the pledge of allegiance; and the button of his shirt was loosened. Urwah said: I have never seen Mu'awiyah nor his father, whether in winter or summer, but with the buttons of their shirts loosened.

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فِي الإِزَارِ؟ قَالَ: نَعَمْ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِزْرَةُ الْمُؤْمِنِ إِلَى أَنْصَافِ سَاقَيْهِ. لاَ جُنَاحَ عَلَيْهِ مَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ. وَمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فِي النَّارِ**» يَقُولُ ثَلاَثاً: «**لاَ يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَراً**».

3574 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شَرِيكٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَا سُفْيَانُ بْنَ سَهْلٍ لاَ تُسْبِلْ. فَإِنَّ اللَّهَ لاَ يُحِبُّ الْمُسْبِلِينَ**».

8 ـ بابُ لُبْسِ القَمِيصِ

3575 ـ **حدّثنا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. حَدَّثَنَا أَبُو تُمَيْلَةَ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنِ ابْنِ بُرَيْدَةَ عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: لَمْ يَكُنْ ثَوْبٌ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْقَمِيصِ.

9 ـ بابٌ طُولُ القَمِيصِ كَمْ هُوَ؟

3576 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنِ ابْنِ أَبِي رَوَّادٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الإِسْبَالُ فِي الإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ. مَنْ جَرَّ شَيْئاً خُيَلاَءَ، لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ**».

قَالَ أَبُو بَكْرٍ: مَا أَغْرَبَهُ!

10 ـ بابٌ كُمُّ القَمِيصِ كَمْ يَكُونُ؟

3577 ـ **حدّثنا** أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ. حَدَّثَنَا أَبُو غَسَّانَ. وَحَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا عُبَيْدُ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ. ح وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا أَبِي عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ مُسْلِمٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَلْبَسُ قَمِيصاً قَصِيرَ الْيَدَيْنِ وَالطُّولِ.

11 ـ بابُ حَلِّ الأَزْرَارِ

3578 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا ابْنُ دُكَيْنٍ عَنْ زُهَيْرٍ، عَنْ عُرْوَةَ بْنِ عَبْدِ اللَّهِ بْنِ قُشَيْرٍ. حَدَّثَنِي مُعَاوِيَةُ بْنُ قُرَّةَ عَنْ أَبِيهِ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَبَايَعْتُهُ. وَإِنَّ زِرَّ قَمِيصِهِ لَمُطْلَقٌ.

قَالَ عُرْوَةُ: فَمَا رَأَيْتُ مُعَاوِيَةَ وَلاَ ابْنَهُ، فِي شِتَاءٍ وَلاَ صَيْفٍ، إِلاَّ مُطْلَقَةً أَزْرَارُهُمَا.

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[12] Wearing The Trousers

3579- It is narrated on the authority of Suwaid Ibn Qais that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us, and purchased some trousers from us (even though he did not put them on).

[13] What About The Tail Of (The Garment Of) The Woman

3580- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "How long is the tail of (the garment of) a woman to drag (on the ground)?" he said: "No more than a span." I said: "But, it might (be lifted with the help of the air and) uncover her (leg)." On that he said: "Then, let it be as long as a cubit, and no more."

3581- It is narrated on the authority of Ibn Umar that the wives of the Messenger of Allah "Allah's blessing and peace be upon him" were given concession to make the tail of their garments as long as a cubit; and they used to come to us, so that we would measure a cubit for them with the help of pipes.

3582- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said either to Fatimah or to Umm Salamah: "The tail of your garment should be as long as a cubit."

3583- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said concerning the length of the tail of the garments of women: "(It should be no more than) a span." A'ishah said: "Then, their legs might appear out of it." On that he said: "Then, let it be (no more than) a cubit."

[14] What About The Black Turban

3584- It is narrated on the authority of Ja'far Ibn Amr Ibn Huraith from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" delivering a speech from over the pulpit, having a black turban over his head.

3585- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca, and he was having a black turban over his head.

3586- It is narrated on the authority of Ibn Umar that on the day of the conquest of Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" entered it while having a black turban over his head.

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12 ـ بابُ لُبْسِ السَّرَاوِيلِ

3579 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ وَعَبْدُ الرَّحْمٰنِ، قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ؛ قَالَ: أَتَانَا النَّبِيُّ ﷺ، فَسَاوَمَنَا سَرَاوِيلَ.

13 ـ بابٌ ذَيْلُ المَرْأَةِ كَمْ يَكُونُ؟

3580 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ: كَمْ تَجُرُّ الْمَرْأَةُ مِنْ ذَيْلِهَا؟ قَالَ: «**شِبْراً**» قُلْتُ: إِذاً يَنْكَشِفَ عَنْهَا. قَالَ: «**ذِرَاعٌ. لاَ تَزِيدُ عَلَيْهِ**».

3581 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنِ ابْنِ عُمَرَ؛ أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ، رُخِّصَ لَهُنَّ فِي الذَّيْلِ ذِرَاعاً. فَكُنَّ يَأْتِينَا فَنَذْرَعُ لَهُنَّ بِالْقَصَبِ ذِرَاعاً.

3582 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِفَاطِمَةَ، أَوْ لِأُمِّ سَلَمَةَ: «**ذَيْلُكِ ذِرَاعٌ**».

3583 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا عَبْدُ الْوَارِثِ. حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ فِي ذُيُولِ النِّسَاءِ: «**شِبْراً**» فَقَالَتْ عَائِشَةُ: إِذاً تَخْرُجَ سُوقُهُنَّ. قَالَ: «**فَذِرَاعٌ**».

14 ـ بابُ العِمَامَةِ السَّوْدَاءِ

3584 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُسَاوِرٍ عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

3585 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

3586 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ. أَنْبَأَنَا مُوسَى بْنُ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ، يَوْمَ فَتْحِ مَكَّةَ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

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[15] Letting The Turban Fall Between Shoulders

3587- It is narrated on the authority of Ja'far Ibn Amr Ibn Huraith from his father that he said: It seems as if I'm looking at the Messenger of Allah "Allah's blessing and peace be upon him", while having a black turban over his head, and he was letting its ends fall between his shoulders.

[16] It Is Undesirable To Wear Silk

3588- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who wears silk in the world will never wear it in the hereafter."

3589- It is narrated on the authority of Al-Bara' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (wearing) the heavy brocade, silk, no matter thick or fine it might be.

3590- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing both silk and gold, and he said: "It (the gold) is for them (the infidels to benefit from) in the world, and it will be for us (Muslims) in the hereafter."

3591- It is narrated on the authority of Umar Ibn Al-Khattab that he saw a suit lined with silk, thereupon he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Would that you purchase this suit (and wear it) on meeting the delegations and on Fridays." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None wears that barring such as has no portion in the hereafter."

[17] What About Such As Given Concession To Wear Silk

3592- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to both Az-Zubair Ibn Al-Awwam an Abd Ar-Rahman Ibn Awf to wear a shirt of silk for each on account of a skin disease causing itching they suffered.

[18] The Concession To Have Marks Of Silk In The Garment

3593- It is narrated on the authority of Umar that he forbade wearing both silk and heavy brocade unless it was as such, and he beckoned with his finger, then the second, then the third, and then the fourth (finger), and said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to get it. (i.e. it is forbidden to use silk unless it is as little as no more than four fingers).

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15 ـ بابُ إِرْخَاءِ العِمَامَةِ بَيْنَ الكَتِفَيْنِ

3587 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِرٍ. حَدَّثَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ؛ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ. وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ. قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ.

16 ـ بابُ كَرَاهِيَةِ لُبْسِ الحَرِيرِ

3588 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ»**.

3589 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، عَنِ الْبَرَاءِ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدِّيبَاجِ وَالْحَرِيرِ وَالإِسْتَبْرَقِ.

3590 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ وَالذَّهَبِ. وَقَالَ: **«هُوَ لَهُمْ فِي الدُّنْيَا، وَلَنَا فِي الآخِرَةِ»**.

3591 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةَ سِيَرَاءَ مِنْ حَرِيرٍ. فَقَالَ: يَا رَسُولَ اللَّهِ لَوِ ابْتَعْتَ هٰذِهِ الْحُلَّةَ لِلْوَفْدِ، وَلِيَوْمِ الْجُمُعَةِ؛ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ»**.

17 ـ بابُ مَنْ رُخِّصَ له في لُبْسِ الحَرِيرِ

3592 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ؛ أَنَّ أَنَسَ بْنَ مَالِكٍ نَبَّأَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِلزُّبَيْرِ بْنِ الْعَوَّامِ، وَلِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ فِي قَمِيصَيْنِ مِنْ حَرِيرٍ، مِنْ وَجَعٍ كَانَ بِهِمَا، حِكَّةٍ.

18 ـ بابُ الرُّخْصَةِ في العَلَمِ في الثَّوْبِ

3593 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ عَنْ عُمَرَ؛ أَنَّهُ كَانَ يَنْهَى عَنِ الْحَرِيرِ وَالدِّيبَاجِ. إِلاَّ مَا كَانَ هٰكَذَا. ثُمَّ أَشَارَ بِإِصْبَعِهِ، ثُمَّ الثَّانِيَةِ، ثُمَّ الثَّالِثَةِ، ثُمَّ الرَّابِعَةِ. فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا عَنْهُ.

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3594- It is narrated on the authority of Abu Umar, the freed slave of Asma' that he said: I saw Ibn Umar having bought a turban with a mark (of silk), thereupon he asked for a scissors with which he cut it. I visited Asma' and made a mention of that to her, and she said: "How far (from the right) Abdullah is! O slave-girl! Bring the cloak of the Messenger of Allah "Allah's blessing and peace be upon him"!" she then brought a cloak, having edges of heavy brocade on its sleeves, front and both sides.

[19] Wearing Both Silk And Gold Is Just For Women (In The World)

3595- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took some silk with his left hand, and gold with his right hand, therewith he raised his hands and then said: "Verily, both are unlawful for the males among my nation (to wear), and lawful for the females."

3596- It is narrated on the authority of Ali Ibn Abu Talib that once, a suit edged with silk was presented to the Messenger of Allah "Allah's blessing and peace be upon him", which he sent to me, thereupon I came to him and asked him: "O Messenger of Allah! What should I do with it? Should I wear it?" he said: "No, but make it into (pieces of) sheets (to be distributed) among Fatimah (his wife), Fatimah (daughter of Asad, his mother) and Fatimah (daughter of Hamzah)."

3597- It is narrated on the authority of Abdullah Ibn Amr that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, having a garment of silk in one of his hands, and gold in the other, and then said: "Verily, both are unlawful for the males among my nation (to wear), and lawful for the females."

3598- It is narrated on the authority of Anas that he said: I saw a shirt lined with silk on Zainab, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him".

[20] What About Wearing The Red Clothes For Men

3599- It is narrated on the authority of Al-Bara' that he said: I've never more good looking than the Messenger of Allah "Allah's blessing and peace be upon him" while combing his hair, and dressed in a suit having red lines.

3600- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" delivering a sermon when both Al-Hasan and Al-Husain "Peace

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3594 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ أَبِي عُمَرَ مَوْلَىٰ أَسْمَاءَ؛ قَالَ: رَأَيْتُ ابْنَ عُمَرَ اشْتَرَىٰ عِمَامَةً لَهَا عَلَمٌ. فَدَعَا بِالْجَلَمَيْنِ فَقَصَّهُ. فَدَخَلْتُ عَلَى أَسْمَاءَ، فَذَكَرْتُ ذٰلِكَ لَهَا. فَقَالَتْ: بُؤْساً لِعَبْدِ اللَّهِ يَا جَارِيَةُ هَاتِي جُبَّةَ رَسُولِ اللَّهِ ﷺ. فَجَاءَتْ بِجُبَّةٍ مَكْفُوفَةِ الْكُمَّيْنِ وَالْجَيْبِ وَالْفَرْجَيْنِ، بِالدِّيبَاجِ.

19 ـ بابُ لُبْسِ الحَرِيرِ والذَّهَبِ للنِّسَاءِ

3595 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي الصَّعْبَةِ عَنْ أَبِي الأَفْلَحِ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ؛ سَمِعْتُهُ يَقُولُ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: أَخَذَ رَسُولُ اللَّهِ ﷺ حَرِيراً بِشِمَالِهِ، وَذَهَباً بِيَمِينِهِ، ثُمَّ رَفَعَ بِهِمَا يَدَيْهِ فَقَالَ: **«إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي، حِلٌّ لإِنَاثِهِمْ»**.

3596 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ أَبِي فَاخِتَةَ. حَدَّثَنِي هُبَيْرَةُ بْنُ يَرِيمَ عَنْ عَلِيٍّ؛ أَنَّهُ أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ حُلَّةٌ مَكْفُوفَةٌ بِحَرِيرٍ، إِمَّا سَدَاهَا وَإِمَّا لُحْمَتُهَا. فَأَرْسَلَ بِهَا إِلَيَّ. فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا أَصْنَعُ بِهَا؟ أَلْبَسُهَا؟ قَالَ: **«لاَ. وَلٰكِنِ اجْعَلْهَا خُمُراً بَيْنَ الْفَوَاطِمِ»**.

3597 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنِ الإِفْرِيقِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَفِي إِحْدَىٰ يَدَيْهِ ثَوْبٌ مِنْ حَرِيرٍ. وَفِي الأُخْرَىٰ ذَهَبٌ. فَقَالَ: **«إِنَّ هٰذَيْنِ مُحَرَّمٌ عَلَى ذُكُورِ أُمَّتِي، حِلٌّ لإِنَاثِهِمْ»**.

3598 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ؛ قَالَ: رَأَيْتُ عَلَى زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ قَمِيصَ حَرِيرٍ سِيَرَاءَ.

20 ـ بابُ لُبْسِ الأَحْمَرِ للرِّجَالِ

3599 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ الْقَاضِي، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ؛ قَالَ: مَا رَأَيْتُ أَجْمَلَ مِنْ رَسُولِ اللَّهِ ﷺ، مُتَرَجِّلاً، فِي حُلَّةٍ حَمْرَاءَ.

3600 ـ **حدّثنا** أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ بَرَّادِ بْنِ يُوسُفَ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الأَشْعَرِيُّ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ، قَاضِي مَرْوَ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ؛ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ

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be upon them" came, having shirts with red lines, and they were stumbling and then standing, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" got down, took them, and placed them in his lap. Then he said: "Allah and His Messenger have told the truth (when they said): Verily, your property and children are a (source of) seduction to you. Once I saw both (children), I could not keep patient." Then, he went on his speech.

[21] It Is Undesirable For Men To Wear Clothes Dyed With Safflower

3601- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear clothes dyed with safflower.

3602- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me, and I do not say that he forbade you, to wear the clothes dyed with safflower.

3603- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: We came with the Messenger of Allah "Allah's blessing and peace be upon him" from the side of Adhakhir, and when he turned to me, he saw on me a dress dyed with safflower, thereupon he said: "What is that?" I knew what he disliked. I went to my family while they were kindling the oven, in which I threw it. On the next day, I came to him, and he said to me: "O Abdullah! What has happened to the dress?" I told him, thereupon he said to me: "Why have you not dressed one of your wives in it?"

[22] What About Wearing Yellowish Clothes For Men

3604- It is narrated on the authority of Qais Ibn Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us, and we placed water for him to take a bath; and when he took bath, I brought a yellow quilt to him; and I saw the effect of Wars on the folds of his abdomen.

[23] Wear What You Like, As Long As It Is Not By Way Of Extravagance Or Pride

3605- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat, drink and wear (what you like) as long as (what you eat, drink and wear) does not mix with extravagance or arrogance."

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يَخْطُبُ. فَأَقْبَلَ حَسَنٌ وَحُسَيْنٌ. عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ. يَعْثُرَانِ وَيَقُومَانِ. فَنَزَلَ النَّبِيُّ ﷺ، فَأَخَذَهُمَا فَوَضَعَهُمَا فِي حَجْرِهِ. فَقَالَ: «صَدَقَ اللَّهُ وَرَسُولُهُ: ﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ﴾ [التغابن: 15] رَأَيْتُ هٰذَيْنِ فَلَمْ أَصْبِرْ» ثُمَّ أَخَذَ فِي خُطْبَتِهِ.

21 ـ بَابُ كَرَاهِيَةِ الْمُعَصْفَرِ لِلرِّجَالِ

3601 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ الْحَسَنِ بْنِ سُهَيْلٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُفَدَّمِ.

قَالَ يَزِيدُ: قُلْتُ لِلْحَسَنِ: مَا الْمُفَدَّمُ؟ قَالَ: الْمُشْبَعُ بِالْعُصْفُرِ.

3602 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ؛ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللَّهِ ﷺ، وَلاَ أَقُولُ: نَهَاكُمْ، عَنْ لُبْسِ الْمُعَصْفَرِ.

3603 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ الْغَازِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ ثَنِيَّةِ أَذَاخِرَ. فَالْتَفَتَ إِلَيَّ. وَعَلَيَّ رَيْطَةٌ مُضَرَّجَةٌ بِالْعُصْفُرِ. فَقَالَ: «مَا هٰذِهِ؟» فَعَرَفْتُ مَا كَرِهَ. فَأَتَيْتُ أَهْلِي وَهُمْ يَسْجُرُونَ تَنُّورَهُمْ. فَقَذَفْتُهَا فِيهِ. ثُمَّ أَتَيْتُهُ مِنَ الْغَدِ فَقَالَ: «**يَا عَبْدَ اللَّهِ مَا فَعَلَتِ الرَّيْطَةُ؟**» فَأَخْبَرْتُهُ. فَقَالَ: «**أَلاَ كَسَوْتَهَا بَعْضَ أَهْلِكَ فَإِنَّهُ لاَ بَأْسَ بِذٰلِكَ لِلنِّسَاءِ**».

22 ـ بَابُ الصُّفْرَةِ لِلرِّجَالِ

3604 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ شُرَحْبِيلَ، عَنْ قَيْسِ بْنِ سَعْدٍ؛ قَالَ: أَتَانَا النَّبِيُّ ﷺ. فَوَضَعْنَا لَهُ مَاءً يَتَبَرَّدُ بِهِ. فَاغْتَسَلَ. ثُمَّ أَتَيْتُهُ بِمِلْحَفَةٍ صَفْرَاءَ. فَرَأَيْتُ أَثَرَ الْوَرْسِ عَلَى عُكَنِهِ.

23 ـ بَابٌ «الْبَسْ مَا شِئْتَ، مَا أَخْطَأَكَ سَرَفٌ أَوْ مَخِيلَةٌ»

3605 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَالْبَسُوا، مَا لَمْ يُخَالِطْهُ إِسْرَافٌ أَوْ مَخِيلَةٌ**».

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[24] When One Wears A Garment By Way Of Gaining Fame

3606- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who wears a garment with the intention to become famous (among the people), Allah will dress him in a garment of humiliation on the Day of Judgement."

3607- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who wears a garment with the intention to become famous (among the people) in the world, Allah will dress him in a garment of humiliation on the Day of Judgement, in which He will kindle fire."

3608- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who wears a garment by way of becoming famous (among the people), Allah turns away from him until he takes it off whenever he likes."

[25] Wearing The Hide When It Is Tanned

3609- It is narrated on the authority of Ibn Abbas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When the hide (of the animal) is tanned, it then has got clean."

3610- It is narrated on the authority of Ibn Abbas from Maimunah that once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a sheep belonging to a slave-girl of Maimunah, she was given in charity, and it was dead. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why have they not take its hide, tan it, and make use of it?" it was said: "O Messenger of Allah! It is dead." He said: "It is eating its flesh which has been forbidden."

3611- It is narrated on the authority of Salman that he said: One of the Mothers of the Believers had a sheep, which died. When the Messenger of Allah "Allah's blessing and peace be upon him" passed by it he said: "What harm is on the owners of this sheep if they get benefit from its hide?"

3612- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered to benefit of the hide of the dead (animal) after having been tanned.

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24 ـ بابُ مَنْ لَبِسَ شُهْرَةً مِنَ الثِّيَابِ

3606 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبَادَةَ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْوَاسِطِيَّانِ، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شَرِيكٌ عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ مُهَاجِرٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ أَلْبَسَهُ اللَّهُ، يَوْمَ الْقِيَامَةِ، ثَوْبَ مَذَلَّةٍ»**.

3607 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنِ الْمُهَاجِرِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا، أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ، ثُمَّ أَلْهَبَ فِيهِ نَاراً»**.

3608 ـ **حدّثنا** الْعَبَّاسُ بْنُ يَزِيدَ الْبَحْرَانِيُّ. حَدَّثَنَا وَكِيعُ بْنُ مُحْرِزٍ النَّاجِي. حَدَّثَنَا عُثْمَانُ بْنُ جَهْمٍ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ، أَعْرَضَ اللَّهُ عَنْهُ حَتَّى يَضَعَهُ مَتَى وَضَعَهُ»**.

25 ـ بابُ لُبْسِ جُلُودِ الْمَيْتَةِ إذا دُبِغَتْ

3609 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«أَيُّمَا إِهَابٍ دُبِغَ، فَقَدْ طَهُرَ»**.

3610 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ أَنَّ شَاةً لِمَوْلاَةٍ مَيْمُونَةَ مَرَّ بِهَا، يَعْنِي النَّبِيَّ ﷺ، قَدْ أُعْطِيَتْهَا مِنَ الصَّدَقَةِ مَيْتَةٌ. فَقَالَ: **«هَلاَّ أَخَذُوا إِهَابَهَا فَدَبَغُوهُ فَانْتَفَعُوا بِهِ؟»** فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّهَا مَيْتَةٌ. قَالَ: **«إِنَّمَا حُرِّمَ أَكْلُهَا»**.

3611 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ سَلْمَانَ؛ قَالَ: كَانَ لِبَعْضِ أُمَّهَاتِ الْمُؤْمِنِينَ شَاةٌ، فَمَاتَتْ. فَمَرَّ رَسُولُ اللَّهِ ﷺ عَلَيْهَا، فَقَالَ: **«مَا ضَرَّ أَهْلَ هٰذِهِ لَوِ انْتَفَعُوا بِإِهَابِهَا؟»**.

3612 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يُسْتَمْتَعَ بِجُلُودِ الْمَيْتَةِ، إِذَا دُبِغَتْ.

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[26] What About The Opinion That No Benefit Of Hide Should Be Made From The Dead Animal

3613- It is narrated on the authority of Abdullah Ibn Ukaim that he said: The letter of the Messenger of Allah "Allah's blessing and peace be upon him" came to us, in which "You should not make benefit with (untanned) hide nor with nerve from the dead (animal)."

[27] The Constitution Of Sandals

3614- It is narrated on the authority of Abdullah Ibn Al-Abbas that he said: The Sandals of the Messenger of Allah "Allah's blessing and peace be upon him" had two reins (between the middle toe and what is next to it), whose strap was folded.

3615- It is narrated on the authority of Anas that he said: The Sandals of the Messenger of Allah "Allah's blessing and peace be upon him" had two reins (between the middle toe and what is next to it).

[28] Putting On And Off Sandals

3616- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you puts on his sandals, let him start with the right one; and when he put them off, let him start with the left one."

[29] Walking In One Sandal

3617- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you walk in one sandal nor in single footwear (leaving the other foot bare): he should either put off both or put on both."

[30] Putting On Sandals While Standing

3618- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should put on his sandals while standing.

3619- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should put on his sandals while standing.

[31] The Black Footwears

3620- It is narrated on the authority of Ibn Buraidah from his father: The Negus (of Abyssinia) presented to Allah's Apostle "Allah's blessing and peace be upon him" a pair of black footwears, which he put on.

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26 ـ بابُ مَنْ قَالَ لا يُنْتَفَعُ مِنَ المَيْتَةِ بإهَابٍ ولا عَصَبٍ

3613 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ. ح وَحَدَّثَنَا أَبُو بَكْرٍ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ. كُلُّهُمْ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ؛ قَالَ: أَتَانَا كِتَابُ النَّبِيِّ ﷺ: **«أَنْ لاَ تَنْتَفِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلاَ عَصَبٍ»**.

27 ـ بابُ صِفَةِ النِّعَالِ

3614 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ، عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ؛ قَالَ: كَانَ لِنَعْلِ النَّبِيِّ ﷺ قِبَالاَنِ، مَثْنِيٌّ شِرَاكُهُمَا.

3615 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ قَالَ: كَانَ لِنَعْلِ النَّبِيِّ ﷺ قِبَالاَنِ.

28 ـ بابُ لُبْسِ النِّعَالِ وخَلْعِهَا

3616 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا انْتَعَلَ أَحَدُكُمْ، فَلْيَبْدَأْ بِالْيَمْنَىٰ، وَإِذَا خَلَعَ فَلْيَبْدَأْ بِالْيُسْرَىٰ»**.

29 ـ بابُ المَشْيِ في النَّعْلِ الوَاحِدِ

3617 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدٍ، وَلاَ خُفٍّ وَاحِدٍ. لِيَخْلَعْهُمَا جَمِيعاً، أَوْ لِيَمْشِ فِيهِمَا جَمِيعاً»**.

30 ـ بابُ الانْتِعَالِ قَائِماً

3618 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَنْتَعِلَ الرَّجُلُ قَائِماً.

3619 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ النَّبِيُّ ﷺ أَنْ يَنْتَعِلَ الرَّجُلُ قَائِماً.

31 ـ بابُ الخِفَافِ السُّودِ

3620 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا دَلْهَمُ بْنُ صَالِحٍ الْكِنْدِيُّ عَنْ حُجَيْرِ بْنِ عَبْدِ اللَّهِ الْكِنْدِيِّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّجَاشِيَّ أَهْدَىٰ لِرَسُولِ اللَّهِ ﷺ خُفَّيْنِ سَاذَجَيْنِ أَسْوَدَيْنِ. فَلَبِسَهُمَا.

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[32] Dying With Henna

3621- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Both the Jews and the Christians do not dye (the hair of their beards with henna): so, you should oppose them (and dye the hair of your beards with henna)."

3622- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (dye) therewith to change the hoary-headedness are both henna and Katam (a kind of pigment

3623- It is narrated on the authority of Uthman Ibn Mawhab that he said: I visited Umm Salamah, who brought out for me some of the hair of the Messenger of Allah "Allah's blessing and peace be upon him", dyed with henna and Katam.

[33] What About Dying With Black Pigment

3624- It is narrated on the authority of Jabir that he said: Abu Quhafah (the father of Abu Bakr) was brought on the Day of the Conquest to the Messenger of Allah "Allah's blessing and peace be upon him" (to announce his embracing Islam), with his head and beard as white as hyssop. He (The Prophet) said: "Go with him to some of his women, in order to change this (whiteness) with something, provided that it should not be black."

3625- It is narrated on the authority of Suhaib Al-Khair that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best colouring therewith to dye (the hair of your heads and beards) is the black, which make your women more desirous for you, and make you more ready to frighten your enemies."

[34] Dying With Yellow Pigment

3626- It is narrated on the authority of Ubaid Ibn Juraij that he asked Ibn Umar: "I notice that you make (the hair of) your beard yellow with the help of Wars (what is the reason for that?)" on that he said: "As to making (the hair of) my beard yellow with the help of Wars, no doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having made (the hair of) his beard yellow with Wars."

3627- It is narrated on the authority of Tawus from Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who had dyed (the hair of) his beard with henna, thereupon he said: "How good is that!" then, he came upon another one,

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32 ـ بابُ الخِضَابِ بالحِنَّاءِ

3621 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، سَمِعَ أَبَا سَلَمَةَ وَسُلَيْمَانَ بْنَ يَسَارٍ يُخْبِرَانِ عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «**إِنَّ الْيَهُودَ وَالنَّصَارَىٰ لاَ يَصْبُغُونَ. فَخَالِفُوهُمْ**».

3622 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الأَجْلَحِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الأَسْوَدِ الدَّيْلَمِيِّ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ، الْحِنَّاءُ وَالْكَتَمُ**».

3623 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا سَلاَّمُ بْنُ أَبِي مُطِيعٍ عَنْ عُثْمَانَ بْنِ مَوْهَبٍ؛ قَالَ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ. قَالَ: فَأَخْرَجَتْ إِلَيَّ شَعَراً مِنْ شَعَرِ رَسُولِ اللَّهِ ﷺ. مَخْضُوباً بِالْحِنَّاءِ وَالْكَتَمِ.

33 ـ بابُ الخِضَابِ بالسَّوَادِ

3624 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: جِيءَ بِأَبِي قُحَافَةَ، يَوْمَ الْفَتْحِ، إِلَى النَّبِيِّ ﷺ. وَكَأَنَّ رَأْسَهُ ثَغَامَةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اذْهَبُوا بِهِ إِلَى بَعْضِ نِسَائِهِ، فَلْتُغَيِّرْهُ. وَجَنِّبُوهُ السَّوَادَ**».

3625 ـ **حدّثنا** أَبُو هُرَيْرَةَ الصَّيْرَفِيُّ، مُحَمَّدُ بْنُ فِرَاسٍ. حَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ بْنِ زَكَرِيَّا الرَّاسِبِيُّ. حَدَّثَنَا دَفَّاعُ بْنُ دَغْفَلٍ السَّدُوسِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ صَيْفِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ صُهَيْبٍ الْخَيْرِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَحْسَنَ مَا اخْتَضَبْتُمْ بِهِ، لَهٰذَا السَّوَادُ. أَرْغَبُ لِنِسَائِكُمْ فِيكُمْ، وَأَهْيَبُ لَكُمْ فِي صُدُورِ عَدُوِّكُمْ**».

34 ـ بابُ الخِضَابِ بالصُّفْرَةِ

3626 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ؛ أَنَّ عُبَيْدَ بْنَ جُرَيْجٍ سَأَلَ ابْنَ عُمَرَ قَالَ: رَأَيْتُكَ تُصَفِّرُ لِحْيَتَكَ بِالْوَرْسِ؟ فَقَالَ ابْنُ عُمَرَ: أَمَّا تَصْفِيرِي لِحْيَتِي، فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَفِّرُ لِحْيَتَهُ.

3627 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ حُمَيْدِ بْنِ وَهْبٍ عَنِ ابْنِ طَاوُسٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى رَجُلٍ قَدْ خَضَبَ بِالْحِنَّاءِ. فَقَالَ: «**مَا أَحْسَنَ هٰذَا**» ثُمَّ مَرَّ بِآخَرَ قَدْ خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ. فَقَالَ: «**هٰذَا أَحْسَنُ مِنْ هٰذَا**» ثُمَّ مَرَّ بِآخَرَ قَدْ خَضَبَ بِالصُّفْرَةِ، فَقَالَ: «**هٰذَا أَحْسَنُ مِنْ هٰذَا كُلِّهِ**».

قَالَ: وَكَانَ طَاوُسٌ يُصَفِّرُ.

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who had dyed (the hair of his beard) with both henna and Katam, thereupon he said: "That is better than this (former)." Then, he passed by a third one, who had dyed (the hair of his beard) with yellow tincture thereupon he said: "This is the best of all." Tawus used to make (the hair of his beard) yellow (with the help of Wars).

[35] What About Such As Leaves Dying

3628- It is narrated on the authority of Abu Juhaifah that he said: I saw the (hair of the) lower lip of the Messenger of Allah "Allah's blessing and peace be upon him" as white.

3629- It is narrated on the authority of Humaid that he said: Anas Ibn Malik was asked: "Had the Messenger of Allah "Allah's blessing and peace be upon him" dyed (the hair of his beard)?" he said: "He had experienced no hoariness more than seventeen or twenty hairs in the front of his beard."

3630- It is narrated on the authority of Ibn Umar that he said: The hoariness which the Messenger of Allah "Allah's blessing and peace be upon him" had experienced was scarcely twenty hairs.

[36] What About Forelocks And Braids

3631- It is narrated on the authority of Mujahid that he said: Umm Hani' said: When the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca, he had four braids.

3632- It is narrated on the authority of Ibn Abbas that he said: The people of Scripture used to let their hair fall, and the pagans used to part their hair; and the Messenger of Allah "Allah's blessing and peace be upon him" was more inclined to do what the people of Scripture did. So, the Messenger of Allah "Allah's blessing and peace be upon him" first let (the hair of) his forelock fall, and later on he parted his hair.

3633- It is narrated on the authority of A'ishah that she said: I used to part (the hair of) the back of the head of the Messenger of Allah "Allah's blessing and peace be upon him", and let (the hair of) his forelock fall down.

3634- It is narrated on the authority of Anas that he said: the hair of the Messenger of Allah "Allah's blessing and peace be upon him" was (as long as) to fall (down to the area) between his ears and shoulders.

3635- It is narrated on the authority of A'ishah that she said: The hair of the Messenger of Allah "Allah's blessing and peace be upon him" was not too long to fall below his shoulders, nor too short to be up the earlobes.

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35 ـ بَابُ مَنْ تَرَكَ الخِضَابَ

3628 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي جُحَيْفَةَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، هٰذِهِ مِنْهُ بَيْضَاءُ. يَعْنِي عَنْفَقَتَهُ.

3629 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ وَابْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ؛ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ: أَخَضَبَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَرَ مِنَ الشَّيْبِ إِلاَّ نَحْوَ سَبْعَةَ عَشَرَ أَوْ عِشْرِينَ شَعَرَةً، فِي مُقَدَّمِ لِحْيَتِهِ.

3630 ـ **حدّثنا** مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيدِ الْكِنْدِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ شَرِيكٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ شَيْبُ رَسُولِ اللَّهِ ﷺ نَحْوَ عِشْرِينَ شَعَرَةً.

36 ـ بَابُ اتِّخَاذِ الجُمَّةِ والذَّوَائِبِ

3631 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ؛ قَالَ: قَالَتْ أُمُّ هَانِىءٍ: دَخَلَ رَسُولُ اللَّهِ ﷺ مَكَّةَ، وَلَهُ أَرْبَعُ غَدَائِرَ. تَعْنِي ضَفَائِرَ.

3632 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَسْدُلُونَ أَشْعَارَهُمْ. وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ. وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ. قَالَ: فَسَدَلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتَهُ. ثُمَّ فَرَقَ بَعْدُ.

3633 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ إِسْحَاقَ، عَنْ يَحْيَىٰ بْنِ عَبَّادٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كُنْتُ أَفْرِقُ خَلْفَ يَافُوخِ رَسُولِ اللَّهِ ﷺ. ثُمَّ أَسْدِلُ نَاصِيَتَهُ.

3634 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ قَالَ: كَانَ شَعَرُ رَسُولِ اللَّهِ ﷺ شَعَراً رَجِلاً، بَيْنَ أُذُنَيْهِ وَمَنْكِبَيْهِ.

3635 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ لِرَسُولِ اللَّهِ ﷺ، شَعَرٌ دُونَ الْجُمَّةِ، وَفَوْقَ الْوَفْرَةِ.

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[37] It Is Undesirable To Have One's Hair Very Long

3636- It is narrated on the authority of Wa'il Ibn Hujr that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw me and I had a very long hair. Then he said: "How long is that hair! How long is that hair!" I went and cut it, and when the Messenger of Allah "Allah's blessing and peace be upon him" saw me once again he said: "I've not meant you, even though this (which you've done) is better."

[38] It Is Forbidden To Shave Some Spots Of The Head And Leave Others

3637- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade shaving some spots of the head and leaving others.

3638- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade shaving some spots of the head and leaving others.

[39] The Engraving Of The Ring

3639- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had a ring of silver, on which he engraved: "Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him"", and then he said: "Let none engrave the like of the engraving of this ring of mine."

3640- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a ring be made for him, on which (the phrase "Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him"") be engraved, and then he said: "We've ordered that a ring be made for us, on which (the statement "Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him"") be engraved: so, let none engrave the like of that engraving."

3641- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" had a silver ring of Abyssinian stone, and it had the engraving (of the statement) "Muhammad, the Messenger of Allah".

[40] It Is Forbidden (For A Man) To Have A Ring Of Gold

3642- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men) to wear rings of gold.

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37 ـ بابُ كَرَاهِيَةِ كَثْرَةِ الشَّعَرِ

3636 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، وَسُفْيَانُ بْنُ عُقْبَةَ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ؛ قَالَ: رَآنِي النَّبِيُّ ﷺ وَلِي شَعَرٌ طَوِيلٌ. فَقَالَ: «ذُبَابٌ. ذُبَابٌ» فَانْطَلَقْتُ فَأَخَذْتُهُ. فَرَآنِي النَّبِيُّ ﷺ فَقَالَ: «**إِنِّي لَمْ أَعْنِكَ. وَهٰذَا أَحْسَنُ**».

38 ـ بابُ النَّهْيِ عَنِ القَزَعِ

3637 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْقَزَعِ. قَالَ: وَمَا الْقَزَعُ؟ قَالَ: أَنْ يُحْلَقَ مِنْ رَأْسِ الصَّبِيِّ مَكَانٌ، وَيُتْرَكَ مَكَانٌ.

3638 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْقَزَعِ.

39 ـ بابُ نَقْشِ الخَاتَمِ

3639 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَماً مِنْ وَرِقٍ. ثُمَّ نَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ. فَقَالَ: «**لاَ يَنْقُشْ أَحَدٌ عَلَى نَقْشِ خَاتَمِي هٰذَا**».

3640 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: اصْطَنَعَ رَسُولُ اللَّهِ ﷺ خَاتَماً. فَقَالَ: «**إِنَّا قَدِ اصْطَنَعْنَا خَاتَماً، وَنَقَشْنَا فِيهِ نَقْشاً، فَلاَ يَنْقُشْ عَلَيْهِ أَحَدٌ**».

3641 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتَماً مِنْ فِضَّةٍ، لَهُ فَصٌّ حَبَشِيٌّ. وَنَقْشُهُ: مُحَمَّدٌ رَسُولُ اللَّهِ.

40 ـ بابُ النَّهْيِ عَنْ خَاتَمِ الذَّهَبِ

3642 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، مَوْلَىٰ عَلِيٍّ. عَنْ عَلِيٍّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ التَّخَتُّمِ بِالذَّهَبِ.

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3643- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (that a man should wear) a ring of gold.

3644- It is narrated on the authority of A'ishah that she said: The Negus (of Abyssinia) presented to the Messenger of Allah "Allah's blessing and peace be upon him" a ring of gold having an Abyssinian stone, which the Messenger of Allah "Allah's blessing and peace be upon him" took with the help of a stick, turning his back to it, or with one of his fingers, and invited his grand daughter Umamah Bint Abu Al-As, and said to her: "Adorn yourself with that (ring) O daughter!"

[41] When One Makes The Stone Of His Ring Towards The Inside Of His Hand

3645- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" made the stone of his ring towards his palm.

3646- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" wore a silver ring of Abyssinian stone, which he placed towards the inside of his hand.

[42] Wearing The Ring In The Right Hand

3647- It is narrated on the authority of Abdullah Ibn Ja'far that the Messenger of Allah "Allah's blessing and peace be upon him" used to wear his ring in his right hand.

[43] Wearing The Ring In The Thumb

3648- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the ring in this and this, i.e. both the thumb and the little finger.

[44] What About The Pictures In The House

3649- It is narrated on the authority of Ibn Abbas from Abu Talhah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never enter a house, in which there is a dog or a picture (of a thing having a soul)."

3650- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the angels never enter a house, in which there is a dog or a picture (of a thing having a soul)."

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3643 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ الْحَسَنِ بْنِ سُهَيْلٍ عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ.

3644 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَىٰ بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ؛ قَالَتْ: أَهْدَىٰ النَّجَاشِيُّ إِلَى رَسُولِ اللَّهِ ﷺ حَلْقَةً فِيهَا خَاتَمُ ذَهَبٍ. فِيهِ فَصٌّ حَبَشِيٌّ. فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ بِعُودٍ. وَإِنَّهُ لَمُعْرِضٌ عَنْهُ. أَوْ بِبَعْضِ أَصَابِعِهِ. ثُمَّ دَعَا بِابْنَةِ ابْنَتِهِ، أُمَامَةَ بِنْتِ أَبِي الْعَاصِ. فَقَالَ: «**تَحَلَّيْ بِهٰذَا، يَا بُنَيَّةُ**».

41 ـ بَابُ مَنْ جَعَلَ فَصَّ خَاتَمِهِ مِمَّا يَلِي كَفَّهُ

3645 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَىٰ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَجْعَلُ فَصَّ خَاتَمِهِ مِمَّا يَلِي كَفَّهُ.

3646 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ. حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يُونُسَ بْنِ يَزِيدَ الأَيْلِيِّ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَبِسَ خَاتَمَ فِضَّةٍ. فِيهِ فَصٌّ حَبَشِيٌّ. كَانَ يَجْعَلُ فَصَّهُ فِي بَطْنِ كَفِّهِ.

42 ـ بَابُ التَّخَتُّمِ بِالْيَمِينِ

3647 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ؛ أَنَّ النَّبِيَّ ﷺ، كَانَ يَتَخَتَّمُ فِي يَمِينِهِ.

43 ـ بَابُ التَّخَتُّمِ فِي الإِبْهَامِ

3648 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عَاصِمٍ، عَنْ أَبِي بُرْدَةَ عَنْ عَلِيٍّ؛ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَخَتَّمَ فِي هٰذِهِ وَفِي هٰذِهِ. يَعْنِي الْخِنْصَرَ وَالإِبْهَامَ.

44 ـ بَابُ الصُّوَرِ فِي الْبَيْتِ

3649 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ**».

3650 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَىٰ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ الْمَلاَئِكَةَ لاَ تَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ**».

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3651- It is narrated on the authority of A'ishah that she said: Gabriel "Peace be upon him" appointed a time to come to him during an hour in which he used to meet him; and when he (the Prophet) had a long expectation for him (and he did not come), the Messenger of Allah "Allah's blessing and peace be upon him" came out and behold! Gabriel was standing at the gate of the house. He asked him: "What prevented you to come in?" he said: "There is a dog in the house, and verily, we (angels) never enter a house in which there is a dog or a picture."

3652- It is narrated on the authority of Abu Umamah that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him", and told him that her husband was in a holy battle, and asked his permission to have a picture of a date-palm (in her house); but he prevented or forbade her.

[45] The Pictures In What One Tramples Or Sits Upon

3653- It is narrated on the authority of A'ishah that she said: I placed curtains having pictures over a cupboard of mine, and when the Messenger of Allah "Allah's blessing and peace be upon him" returned, he tore it; and I made two cushions from it. Later on, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having reclined on one of them.

[46] What About The Red Cushions Under The Saddles

3654- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (that a man should wear) a gold ring, and (people to place) red cushions under their saddles.

[47] Riding On The Skin Of Tigers Over The Saddles

3655- It is narrated on the authority of Abu Raihanah, a companion of the Messenger of Allah "Allah's blessing and peace be upon him", that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade riding on the skin of tigers placed over the saddles.

3656- It is narrated on the authority of Mu'awiyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade riding on the skin of tigers placed over the saddles.

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3651 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: وَاعَدَ رَسُولَ اللَّهِ ﷺ جِبْرِيلُ، عَلَيْهِ السَّلاَمُ، فِي سَاعَةٍ يَأْتِيهِ فِيهَا. فَرَاثَ عَلَيْهِ. فَخَرَجَ النَّبِيُّ ﷺ. فَإِذَا هُوَ بِجِبْرِيلَ قَائِمٌ عَلَى الْبَابِ. فَقَالَ: «**مَا مَنَعَكَ أَنْ تَدْخُلَ؟**» قَالَ: إِنَّ فِي الْبَيْتِ كَلْباً. وَإِنَّا لاَ نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ.

3652 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنَا عُفَيْرُ بْنُ مَعْدَانَ. حَدَّثَنَا سُلَيْمُ بْنُ عَامِرٍ عَنْ أَبِي أُمَامَةَ؛ أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَأَخْبَرَتْهُ أَنَّ زَوْجَهَا فِي بَعْضِ الْمَغَازِي. فَاسْتَأْذَنَتْهُ أَنْ تُصَوِّرَ فِي بَيْتِهَا نَخْلَةً. فَمَنَعَهَا. أَوْ نَهَاهَا.

45 ـ بابُ الصُّوَرِ فيما يُوطَأُ

3653 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: سَتَرْتُ سَهْوَةً لِي. تَعْنِي الدَّاخِلَ. بِسِتْرٍ فِيهِ تَصَاوِيرُ. فَلَمَّا قَدِمَ النَّبِيُّ ﷺ هَتَكَهُ. فَجَعَلْتُ مِنْهُ مَنْبُوذَتَيْنِ. فَرَأَيْتُ النَّبِيَّ ﷺ مُتَّكِئاً عَلَى إِحْدَاهُمَا.

46 ـ بابُ المَيَاثِرِ الحُمْرِ

3654 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْمِيثَرَةِ، يَعْنِي الْحَمْرَاءَ.

47 ـ بابُ رُكُوبِ النُّمُورِ

3655 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ. حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْحِمْيَرِيُّ، عَنْ أَبِي حُصَيْنٍ الْحَجْرِيِّ الْهَيْثَمِ، عَنْ عَامِرٍ الْحَجْرِيِّ؛ قَالَ: سَمِعْتُ أَبَا رَيْحَانَةَ، صَاحِبَ النَّبِيِّ ﷺ يَقُولُ: كَانَ النَّبِيُّ ﷺ يَنْهَىٰ عَنْ رُكُوبِ النُّمُورِ.

3656 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أَبِي الْمُعْتَمِرِ، عَنِ ابْنِ سِيرِينَ، عَنْ مُعَاوِيَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَىٰ عَنْ رُكُوبِ النُّمُورِ.

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(33) THE BOOK OF GOOD MANNERS

[1] One's Kindness And Dutifulness To His Parents

3657- It is narrated on the authority of Ibn Salamah As-Sulami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise a man (to be kind and dutiful) to his mother! I advise a man (to be kind and dutiful) to his mother! I advise a man (to be kind and dutiful) to his mother!" (He said that) thrice "I advise a man (to be kind and dutiful) to his father! I advise a man (to be kind and dutiful) to his protector who gives him shelter, even though he deals with him harshly!"

3658- It is narrated on the authority of Abu Hurairah that he said: They asked: "O Messenger of Allah! Which (of the people) is the most fitting to receive my kindness and dutifulness?" he said: "Your mother." He said: "Then, who is next?" he said: "Your mother." He said: "Then, who is next?" he said: "Your father." He said: "Who is next?" he said: "Such as nearer (to you in kinship)."

3659- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No son could avail his father except in case he finds him a slave, thereupon he buys and then emancipates him."

3660- It is narrated on the authority of Abu Hurairah that he said: "A quintal is of twelve thousand ounces of gold, each of which is much better than what is between the heaven and the hearth." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "A man will be raised in degree in the Garden, thereupon he will ask: "Why is that?" it will be said: "It is on account of your sons' asking for (Allah's) forgiveness for you."

3661- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah advises you (to be kind and dutiful) to your mothers" thrice, "Allah advises you (to be kind and dutiful) to your fathers; Allah advises you (to be kind) to the next of kin."

3662- It is narrated on the authority of Abu Umamah that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What is the right of the parents upon their child?" on that he said: "They are (the cause of) your (being admitted to the) Garden (if you obey them within the limits of what is lawful) and your (being admitted to the) fire (of Hell if you disobey them)."

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33 ـ كِتَابُ الأَدَبِ

1 ـ بابُ بِرِّ الوَالِدَيْنِ

3657 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ مَنْصُورٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ، عَنِ ابْنِ سَلاَمَةَ السُّلَمِيِّ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: **«أُوصِي امْرَءاً بِأُمِّهِ. أُوصِي امْرَءاً بِأُمِّهِ. أُوصِي امْرَءاً بِأُمِّهِ (ثَلاَثاً). أُوصِي امْرَءاً بِأَبِيهِ. أُوصِي امْرَءاً بِمَوْلاَهُ الَّذِي يَلِيهِ، وَإِنْ كَانَ عَلَيْهِ مِنْهُ أَذًى يُؤْذِيهِ»**.

3658 ـ **حدّثنا** أَبُو بَكْرٍ مُحَمَّدُ بْنُ مَيْمُونٍ الْمَكِّيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ مَنْ أَبَرُّ؟ قَالَ: **«أُمَّكَ»** قَالَ: ثُمَّ مَنْ؟ قَالَ: **«أُمَّكَ»** قَالَ: ثُمَّ مَنْ؟ قَالَ: **«أَبَاكَ»** قَالَ: ثُمَّ مَنْ؟ قَالَ: **«الأَدْنَىٰ فَالأَدْنَىٰ»**.

3659 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَجْزِي وَلَدٌ وَالِداً إِلاَّ أَنْ يَجِدَهُ مَمْلُوكاً فَيَشْتَرِيَهُ فَيُعْتِقَهُ»**.

3660 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«الْقِنْطَارُ اثْنَا عَشَرَ أَلْفَ أُوقِيَةٍ. كُلُّ أُوقِيَةٍ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالأَرْضِ»** وَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الرَّجُلَ لَتُرْفَعُ دَرَجَتُهُ فِي الْجَنَّةِ فَيَقُولُ: أَنَّىٰ هٰذَا؟ فَيُقَالُ: بِاسْتِغْفَارِ وَلَدِكَ لَكَ»**.

3661 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ بَحِيرِ بْنِ سَعِيدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ اللَّهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ (ثَلاَثاً). إِنَّ اللَّهَ يُوصِيكُمْ بِآبَائِكُمْ. إِنَّ اللَّهَ يُوصِيكُمْ بِالأَقْرَبِ فَالأَقْرَبِ»**.

3662 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ؛ أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ مَا حَقُّ الْوَالِدَيْنِ عَلَى وَلَدِهِمَا؟ قَالَ: **«هُمَا جَنَّتُكَ وَنَارُكَ»**.

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3663- It is narrated on the authority of Abu Ad-Darda' that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The father is (the cause that admits his son from) the best of the gates to the Garden: so, it is up to you to waste or adhere to this gate."

[2] One Should Keep Good Relation With Such As With Whom His Father Used To Keep Good Relation

3664- It is narrated on the authority of Abu Usaid: Malik Ibn Rabie'ah that he said: While we were sitting with the Messenger of Allah "Allah's blessing and peace be upon him", a man from Banu Salamah came to him and said: "O Messenger of Allah! Does there remain anything therewith to be kind and dutiful to my parents after their death?" he said: "Yes: it is to invoke good for them, ask for (Allah's) Forgiveness for them, to fulfill their treaties after their death, to deal generously with their friends, to keep good relation with such kith and kin as with whom good relation is not kept but on account of them."

[3] The Father's Sympathy And Kindness To The Daughters

3665- It is narrated on the authority of A'ishah that she said: Some Bedouins came to the Messenger of Allah "Allah's blessing and peace be upon him" and then they said: "Do you kiss your children?" they said: "Yes." They said: "But, by Allah, we never do so." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What do I have to do with you, since Allah deprived you of mercy?"

3666- It is narrated on the authority of Ya'li Al-Amiri that he said: Both Al-Hasan and Al-Husain came running towards the Messenger of Allah "Allah's blessing and peace be upon him" who embraced them and said: "No doubt, one's child is (a cause of his) niggardliness and cowardice."

3667- It is narrated on the authority of Suraqah Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not guide you to the best item of charity? It is on your daughter who is (divorced and thus) brought back to you, for whom there is no sustainer other than you."

3668- It is narrated on the authority of Sa'sa'ah, the paternal uncle of the Ahnaf that he said: A woman having two daughters came to visit A'ishah, who gave her three dates: she gave one to each girl, and then divided the third between them (and thus she kept nothing for herself to eat). When the Messenger of Allah "Allah's blessing and peace be upon him" came, she made a mention of that to him, thereupon he said: "What is the reason for

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3663 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَطَاءٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الدَّرْدَاءِ؛ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ. فَأَضِعْ ذٰلِكَ الْبَابَ أَوِ احْفَظْهُ**».

2 ـ بابٌ «صِلْ مَنْ كَانَ أَبُوكَ يَصِلُ»

3664 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سُلَيْمَانَ، عَنْ أَسِيدِ بْنِ عَلِيِّ بْنِ عُبَيْدٍ، مَوْلَىٰ بَنِي سَاعِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي أُسَيْدٍ، مَالِكِ بْنِ رَبِيعَةَ؛ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ أَبْقِيَ مِنْ بِرِّ أَبَوَيَّ شَيْءٌ أَبَرُّهُمَا بِهِ مِنْ بَعْدِ مَوْتِهِمَا؟ قَالَ: «**نَعَمْ. الصَّلاةُ عَلَيْهِمَا، وَالاسْتِغْفَارُ لَهُمَا، وَإِيفَاءُ بِعُهُودِهِمَا مِنْ بَعْدِ مَوْتِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِي لاَ تُوصَلُ إِلاَّ بِهِمَا**».

3 ـ بابُ بِرِّ الوَالِدِ والإِحْسَانِ إِلى البَنَاتِ

3665 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَدِمَ نَاسٌ مِنَ الأَعْرَابِ عَلَى النَّبِيِّ ﷺ. فَقَالُوا: أَتُقَبِّلُونَ صِبْيَانَكُمْ؟ قَالُوا: نَعَمْ. فَقَالُوا: لٰكِنَّا، وَاللَّهِ مَا نُقَبِّلُ. فَقَالَ النَّبِيُّ ﷺ: «**وَأَمْلِكُ أَنْ كَانَ اللَّهُ قَدْ نَزَعَ مِنْكُمُ الرَّحْمَةَ؟**».

3666 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا وَهْبٌ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ، عَنْ يَعْلَىٰ الْعَامِرِيِّ؛ أَنَّهُ قَالَ: جَاءَ الْحَسَنُ وَالْحُسَيْنُ يَسْعَيَانِ إِلَى النَّبِيِّ ﷺ. فَضَمَّهُمَا إِلَيْهِ، وَقَالَ: «**إِنَّ الْوَلَدَ مَبْخَلَةٌ مَجْبَنَةٌ**».

3667 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُوسَىٰ بْنِ عَلِيٍّ، سَمِعْتُ أَبِي يَذْكُرُ عَنْ سُرَاقَةَ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَلاَ أَدُلُّكُمْ عَلَى أَفْضَلِ الصَّدَقَةِ؟ ابْنَتُكَ مَرْدُودَةٌ إِلَيْكَ، لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ**».

3668 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مِسْعَرٍ. أَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنِ الْحَسَنِ، عَنْ صَعْصَعَةَ، عَمِّ الأَحْنَفِ؛ قَالَ: دَخَلَتْ عَلَى عَائِشَةَ امْرَأَةٌ. مَعَهَا ابْنَتَانِ لَهَا. فَأَعْطَتْهَا ثَلاَثَ تَمَرَاتٍ. فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً. ثُمَّ صَدَعَتِ الْبَاقِيَةَ بَيْنَهُمَا. قَالَتْ: فَأَتَىٰ النَّبِيُّ ﷺ فَحَدَّثْتُهُ. فَقَالَ: «**مَا عَجَبُكِ؟ لَقَدْ دَخَلَتْ بِهِ الْجَنَّةَ**».

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your astonishment? By that (which she has done), she will be admitted to the Garden."

3669- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has three daughters, upon whom he patiently perseveres, and provides them with food, drink and clothes, out of his (good and lawful) earnings, they will come to be a screen for him from the fire (of Hell) on the Day of Judgement."

3670- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man (who has) two of his daughters attain the age of puberty, and he deals with them kindly as long as they are in his company or he is in their company, but that they will admit him to the Garden."

3671- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Deal generously with your offspring, and make good their manners."

[4] The Right Of Neighbourhood

3672- It is narrated on the authority of Abu Shuraih Al-Khuza'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and the Last day, let him be kind to his neighbour; and he, who has faith in Allah and the Last day, let him deal generously with his guest; and he, who has faith in Allah and the Last day, let him say good or keep silent. "

3673- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel has kept advising me to be kind to the neighbour until I thought he would make him one of the heirs."

3674- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel has kept advising me to be kind to the neighbour until I thought he would make him one of the heirs."

[5] The Right Of The Guest

3675- It is narrated on the authority of Abu Shuraih Al-Khuza'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and the Last Day, should deal generously with his guest; and his entertainment is a night-and-a-day stay; and it is unlawful for him (the guest) to stay in the house of his companion until he

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3669 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَرْمَلَةَ بْنِ عِمْرَانَ؛ قَالَ: سَمِعْتُ أَبَا عُشَّانَةَ الْمَعَافِرِيَّ؛ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ كَانَ لَهُ ثَلاثُ بَنَاتٍ، فَصَبَرَ عَلَيْهِنَّ وَأَطْعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جِدَتِهِ، كُنَّ لَهُ حِجَاباً مِنَ النَّارِ يَوْمَ الْقِيَامَةِ»**.

3670 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ. حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ فِطْرٍ، عَنْ أَبِي سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا مِنْ رَجُلٍ تُدْرِكُ لَهُ ابْنَتَانِ فَيُحْسِنُ إِلَيْهِمَا، مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا، إِلاَّ أَدْخَلَتَاهُ الْجَنَّةَ»**.

3671 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا سَعِيدُ بْنُ عُمَارَةَ. أَخْبَرَنِي الْحَرِثُ بْنُ النُّعْمَانِ. سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«أَكْرِمُوا أَوْلاَدَكُمْ، وَأَحْسِنُوا أَدَبَهُمْ»**.

4 ـ بَابُ حَقِّ الْجِوَارِ

3672 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيُحْسِنْ إِلَى جَارِهِ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ»**.

3673 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَعَبْدَةُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»**.

3674 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا زَالَ جِبْرَائِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»**.

5 ـ بَابُ حَقِّ الضَّيْفِ

3675 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ. وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ. وَلاَ يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَ صَاحِبِهِ حَتَّى يُحْرِجَهُ. الضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ. وَمَا أَنْفَقَ عَلَيْهِ بَعْدَ ثَلاَثَةِ أَيَّامٍ، فَهُوَ صَدَقَةٌ»**.

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puts him to difficulty. Hospitality is no more than three days; and what is spent on him after three days is (an item of) charity."

3676- It is narrated on the authority of Uqbah Ibn Amir that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "You send us (as your envoys) and we descend in the land of a people who would offer hospitality to us: what do you see?" he said: "If you descend in the land of a people, and they serve you with what a guest should be served, accept that from them; and if they do not do so, ask them to give you the right of hospitality as it should be."

3677- It is narrated on the authority of Al-Miqdam: Abu Karimah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The hospitality on the (first) night is binding (upon the host); and if morning comes upon him (the guest) while being in his (the host's) house, the right of hospitality becomes (an item of) debt upon him (the host): and it is up to him to fulfill or leave it."

[6] The Right Of The Orphan

3678- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I put to difficulty (and critical situation such as wastes) the right of both weak persons: the orphan and the woman."

3679- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of houses among the Muslims is that in which there is an orphan, who is dealt with kindly; and the worst of houses among the Muslims is that, in which there is an orphan, who is dealt with harshly."

3680- It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sustains three of orphans, will (receive a reward) like such as stands at night (for supererogatory prayers), observes fasts by day, and sets out in the morning and in the evening holding his sword in the Cause of Allah, and I and he will be in the Garden as brothers (close to one another) as those (fingers)." He then got his index finger stick to his middle finger.

[7] Removing Harmful Things From The Road

3681- It is narrated on the authority of Abu Barzah Al-Aslami: I said: "O Messenger of Allah! Guide me to a deed, from which I get benefit." He said: "Move the harmful things away from the road of the Muslims."

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3676 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّهُ قَالَ: قُلْنَا لِرَسُولِ اللَّهِ ﷺ: إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ فَلاَ يَقْرُونَا. فَمَا تَرَىٰ فِي ذٰلِكَ؟ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: **«إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ، فَاقْبَلُوا. وَإِنْ لَمْ يَفْعَلُوا، فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ»**.

3677 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْمِقْدَامِ أَبِي كَرِيمَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَيْلَةُ الضَّيْفِ وَاجِبَةٌ. فَإِنْ أَصْبَحَ بِفِنَائِهِ، فَهُوَ دَيْنٌ عَلَيْهِ. فَإِنْ شَاءَ اقْتَضَىٰ، وَإِنْ شَاءَ تَرَكَ»**.

6 ـ بابُ حَقِّ اليَتِيمِ

3678 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانِ عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«اللَّهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضَّعِيفَيْنِ: الْيَتِيمِ وَالْمَرْأَةِ»**.

3679 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ يَحْيَىٰ بْنِ سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَبِي عَتَّابٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ. وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ»**.

3680 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَمَّادُ بْنُ عَبْدِ الرَّحْمٰنِ الْكَلْبِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الأَنْصَارِيُّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ عَالَ ثَلاَثَةً مِنَ الأَيْتَامِ، كَانَ كَمَنْ قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ. وَغَدَا وَرَاحَ شَاهِراً سَيْفَهُ فِي سَبِيلِ اللَّهِ وَكُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ أَخَوَيْنِ. كَهَاتَيْنِ، أُخْتَانِ»**. وَأَلْصَقَ إِصْبَعَيْهِ السَّبَّابَةَ وَالْوُسْطَىٰ.

7 ـ بابُ إِمَاطَةِ الأَذَى عَنِ الطَّرِيقِ

3681 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبَانَ بْنِ صَمْعَةَ، عَنْ أَبِي الْوَازِعِ الرَّاسِبِيِّ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! دُلَّنِي عَلَى عَمَلٍ أَنْتَفِعُ بِهِ. قَالَ: **«اعْزِلِ الأَذَىٰ عَنْ طَرِيقِ الْمُسْلِمِينَ»**.

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3682- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a branch of a tree on the way, which caused harm to the people, and a man removed it, thereupon he was admitted to the Garden."

3683- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The people of) my nation were displayed to me with their deeds, the good and the evil: I saw from amongst their good deeds the harmful things being removed from the road; and I saw from amongst their evil deeds the sputum in the mosque without being buried."

[8] The Excellence Of Providing Water Out Of Charity

3684- It is narrated on the authority of Sa'd Ibn Ubadah that he said: I asked: "O Messenger of Allah! Which (item of) charity is the best?" he said: "It is to provide others with water."

3685- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the people (or the inhabitants of the Garden according to Ibn Numair) will align in many rows, and a man from the denizens of the fire will come upon another (from the inhabitants of the Garden) and say: "O so and so! Do you remember the day on which you asked for water, and I gave you a sip?" he then will intercede for him; and a man will come (upon another) and say: "Do you remember the day on which I gave you water for ablution?" he then will intercede for him; and a man will say (according to Ibn Numair): "Do you remember the day on which you sent me to fulfill such and such a need for you, and I did accordingly?" he then will intercede for him."

3686- It is narrated on the authority of Suraqah Ibn Malik Ibn Ju'shum that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about the lost camels which might come upon my tank, which I prepared for mine (to drink): "Should I receive a reward if I make water available to them?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, you will receive a reward for (giving water to) every living being."

[9] What About Leniency

3687- It is narrated on the authority of Jarir Ibn Abdullah Al-Bajali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is deprived of leniency has been deprived of goodness."

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3682 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«كَانَ عَلَى الطَّرِيقِ غُصْنُ شَجَرَةٍ يُؤْذِي النَّاسَ. فَأَمَاطَهَا رَجُلٌ. فَأُدْخِلَ الْجَنَّةَ»**.

3683 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هِشَامُ بْنُ حَسَّانَ عَنْ وَاصِلٍ، مَوْلَىٰ أَبِي عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ عُقَيْلٍ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«عُرِضَتْ عَلَيَّ أُمَّتِي بِأَعْمَالِهَا. حَسَنِهَا وَسَيِّئِهَا. فَرَأَيْتُ فِي مَحَاسِنِ أَعْمَالِهَا الأَذَىٰ يُنَحَّى عَنِ الطَّرِيقِ. وَرَأَيْتُ فِي سَيِّىءِ أَعْمَالِهَا النُّخَاعَةَ فِي الْمَسْجِدِ لاَ تُدْفَنُ»**.

8 ـ بَابُ فَضْلِ صَدَقَةِ الْمَاءِ

3684 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ عُبَادَةَ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: **«سَقْيُ الْمَاءِ»**.

3685 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَصُفُّ النَّاسُ يَوْمَ الْقِيَامَةِ صُفُوفاً»** وَقَالَ ابْنُ نُمَيْرٍ: **«أَهْلُ الْجَنَّةِ»**. **«فَيَمُرُّ الرَّجُلُ مِنْ أَهْلِ النَّارِ عَلَى الرَّجُلِ فَيَقُولُ: يَا فُلاَنُ أَمَا تَذْكُرُ يَوْمَ اسْتَسْقَيْتَ فَسَقَيْتُكَ شَرْبَةً؟ قَالَ: فَيَشْفَعُ لَهُ. وَيَمُرُّ الرَّجُلُ فَيَقُولُ: أَمَا تَذْكُرُ يَوْمَ نَاوَلْتُكَ طَهُوراً؟ فَيَشْفَعُ لَهُ»**.

قَالَ ابْنُ نُمَيْرٍ: **«وَيَقُولُ: يَا فُلاَنُ أَمَا تَذْكُرُ يَوْمَ بَعَثْتَنِي فِي حَاجَةِ كَذَا وَكَذَا، فَذَهَبْتُ لَكَ؟ فَيَشْفَعُ لَهُ»**.

3686 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ. عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَالِكِ بْنِ جُعْشُمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ سُرَاقَةَ بْنِ جُعْشُمٍ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ضَالَّةِ الإِبِلِ، تَغْشَىٰ حِيَاضِي، قَدْ لُطْتُهَا لإِبِلِي، فَهَلْ لِيَ مِنْ أَجْرٍ إِنْ سَقَيْتُهَا؟ قَالَ: **«نَعَمْ. فِي كُلِّ ذَاتِ كَبِدٍ حَرَّى أَجْرٌ»**.

9 ـ بَابُ الرِّفْقِ

3687 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هِلاَلٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ يُحْرَمِ الرِّفْقَ، يُحْرَمِ الْخَيْرَ»**.

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3688- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah is lenient, and He loves (that people should deal with one another with) leniency, for which He gives such (rewards) as He never gives for harshness."

3689- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah is lenient, and He loves (that people should deal with one another with) leniency in all matters."

[10] Treating The Slaves With Kindness

3690- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (slaves whom your right hands possess) are your brothers, whom Allah has made under your guardianship: so, you should feed them from the same (food) you eat, and dress them from the same (kind of clothes) you dress yourselves; and do not overburden them with what is beyond their capacity, and in case you do so, you should help them."

3691- It is narrated on the authority of Abu Bakr As-Siddiq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as deals with his slaves harshly will never be admitted to the Garden." They said: "O Messenger of Allah! Have you not told us that this nation has the greatest number of slaves and orphans (among all the nations)?" he said: "Yes. But you should deal with them generously in the same way as you deal with your children, and feed them from the same (kind of food) you eat." They asked: "O Messenger of Allah! What would benefit us in this world?" he said: "A horse to be assigned on which you fight in the Cause of Allah; and your slaves suffices you: if he offers prayer, then, he should be (dealt with as) your brother (in the religion of Allah)."

[11] Spreading Peace

3692- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my soul! You will never be admitted to the Garden unless you have your faith (complete); and you will never have your faith (complete) unless you love one another. Should I not guide you to do a thing, and if you do it you will come to love one another? Spread peace among you (by greeting one another with peace)."

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3688 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ حَفْصٍ الأَيْلِيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَيْهِ مَا لاَ يُعْطِي عَلَى الْعُنْفِ**».

3689 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ**».

10 ـ بابُ الإِحْسَانِ إِلَى المَمَالِيكِ

3690 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ. فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ. وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ. وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ. فَإِنْ كَلَّفْتُمُوهُمْ، فَأَعِينُوهُمْ**».

3691 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ، عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ مُرَّةَ الطَّيِّبِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَدْخُلُ الْجَنَّةَ سَيِّىءُ الْمَلَكَةِ**» قَالُوا: يَا رَسُولَ اللَّهِ أَلَيْسَ أَخْبَرْتَنَا أَنَّ هٰذِهِ الأُمَّةَ أَكْثَرُ الأُمَمِ مَمْلُوكِينَ وَيَتَامَىٰ؟ قَالَ: «**نَعَمْ. فَأَكْرِمُوهُمْ كَكَرَامَةِ أَوْلاَدِكُمْ. وَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ**». قَالُوا: فَمَا يَنْفَعُنَا فِي الدُّنْيَا؟ قَالَ: «**فَرَسٌ تَرْتَبِطُهُ تُقَاتِلُ عَلَيْهِ فِي سَبِيلِ اللَّهِ. مَمْلُوكُكَ يَكْفِيكَ. فَإِذَا صَلَّى، فَهُوَ أَخُوكَ**».

11 ـ بابُ إِفْشَاءِ السَّلامِ

3692 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**وَالَّذِي نَفْسِي بِيَدِهِ لاَ تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا. وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا. أَوَلاَ أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ**».

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3693- It is narrated on the authority of Abu Umamah that he said: Our Prophet "Allah's blessing and peace be upon him" ordered us to spread peace (i.e. to greet one another with peace).

3694- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Serve (Allah) Most Gracious, and spread peace (among you, i.e. greet one another with peace)."

[12] Returning The Greeting With Peace

3695- It is narrated on the authority of Abu Hurairah that a man entered the mosque, and the Messenger of Allah "Allah's blessing and peace be upon him" was sitting in one of its corners. He offered prayer, came and saluted (the Prophet), thereupon he said to him: "And upon you be peace."

3696- It is narrated on the authority of A'ishah that she reported that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Gabriel salutes you with peace." On that she said: "And upon him be peace and Allah's Mercy."

[13] Returning The Salutation To The Non-Muslims

3697- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of those of Scripture salutes you, say to him: "And upon you be the same."

3698- It is narrated on the authority of A'ishah that a group of Jews came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Sam (death) be upon you O Abu Al-Qasim!" he said: "And upon you be the same."

3699- It is narrated on the authority of Abu Abd Ar-Rahman Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tomorrow, I'm going to ride (and go) to the Jews: so, do not be the first to greet them, and if they salute you, say to them: "And upon you be the same.""

[14] Saluting Children And Women

3700- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us and we were still children, and saluted us with peace.

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3693 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: أَمَرَنَا نَبِيُّنَا ﷺ، أَنْ نُفْشِيَ السَّلاَمَ.

3694 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اعْبُدُوا الرَّحْمٰنَ، وَأَفْشُوا السَّلاَمَ**».

12 ـ بابُ رَدِّ السَّلام

3695 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ. فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ. فَقَالَ: «**وَعَلَيْكَ السَّلاَمُ**».

3696 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ؛ أَنَّ عَائِشَةَ حَدَّثَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ لَهَا: «**إِنَّ جِبْرَائِيلَ يَقْرَأُ عَلَيْكِ السَّلاَمَ**» قَالَتْ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ.

13 ـ بابُ رَدِّ السَّلام على أَهْلِ الذِّمَّةِ

3697 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَمُحَمَّدُ بْنُ بِشْرٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ**».

3698 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ أَنَّهُ أَتَى النَّبِيَّ ﷺ نَاسٌ مِنَ الْيَهُودِ. فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ. فَقَالَ: «**وَعَلَيْكُمْ**».

3699 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي رَاكِبٌ غَداً إِلَى الْيَهُودِ. فَلاَ تَبْدَأُوهُمْ بِالسَّلاَمِ. فَإِذَا سَلَّمُوا عَلَيْكُمْ، فَقُولُوا: وَعَلَيْكُمْ**».

14 ـ بابُ السَّلام على الصِّبْيَانِ والنِّسَاءِ

3700 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ صِبْيَانٌ. فَسَلَّمَ عَلَيْنَا.

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3701- It is narrated on the authority of Asma' Bint Yazid that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon us, and we were a group of women, and saluted us with peace.

[15] What About Shaking Hands

3702- It is narrated on the authority of Anas Ibn Malik that he said: We said: "O Messenger of Allah! Should we bow to one another (by way of salutation)?" he answered in the negative. We said: "Then, should we embrace one another?" he said: "No, but you might shake hands with one another."

3703- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No two Muslims meet and shake hands with one another (by way of salutation) but that (their sins) will be forgiven for them before they leave one another."

[16] When A Man Kisses The Hand Of Another

3704- It is narrated on the authority of Ibn Umar that he said: We kissed the hand of the Messenger of Allah "Allah's blessing and peace be upon him" (when he accepted the excuse of our flight from the war).

3705- It is narrated on the authority of Safwan Ibn Assal that a group of Jews kissed both the hand and the feet of the Messenger of Allah "Allah's blessing and peace be upon him".

[17] Asking For Permission To Be Admitted

3706- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Abu Musa asked for permission of Umar to be admitted thrice, and no permission was given to him (because Umar was very busy). Then, he turned away. Umar sent (somebody to invite) him and (when he came) he asked him: "What made you return?" he said: "I asked for permission to be admitted as we have been commanded by the Messenger of Allah "Allah's blessing and peace be upon him" thrice: if we are given permission, we will enter, and if no permission is given to us, we should return." He said: "You should bring an evidence (to support) that, otherwise, I shall punish you severely." He went to the gathering of his people, and besought them (to support him) and when they gave a supportive witness he (Umar) released him.

3707- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: We said: "O Messenger of Allah! This is (to greet one another with) peace (we have come to know): what about asking for permission to be

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3701 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي حُسَيْنٍ، سَمِعَهُ مِنْ شَهْرِ بْنِ حَوْشَبٍ؛ يَقُولُ: أَخْبَرَتْهُ أَسْمَاءُ بِنْتُ يَزِيدَ قَالَتْ: مَرَّ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فِي نِسْوَةٍ. فَسَلَّمَ عَلَيْنَا.

15 ـ بَابُ الْمُصَافَحَةِ

3702 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ حَنْظَلَةَ بْنِ عَبْدِ الرَّحْمٰنِ السَّدُوسِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: يَا رَسُولَ اللَّهِ أَيَنْحَنِي بَعْضُنَا لِبَعْضٍ؟ قَالَ: «**لاَ**». قُلْنَا: أَيُعَانِقُ بَعْضُنَا بَعْضاً؟ قَالَ: «**لاَ. وَلٰكِنْ تَصَافَحُوا**».

3703 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الأَجْلَحِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ، فَيَتَصَافَحَانِ، إِلاَّ غُفِرَ لَهُمَا، قَبْلَ أَنْ يَتَفَرَّقَا**».

16 ـ بَابُ الرَّجُلِ يُقَبِّلُ يَدَ الرَّجُلِ

3704 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنَ أَبِي لَيْلَىٰ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَبَّلْنَا يَدَ النَّبِيِّ ﷺ.

3705 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَغُنْدَرٌ وَأَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ؛ أَنَّ قَوْماً مِنَ الْيَهُودِ قَبَّلُوا يَدَ النَّبِيِّ ﷺ، وَرِجْلَيْهِ.

17 ـ بَابُ الاسْتِئْذَانِ

3706 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ أَبَا مُوسَى اسْتَأْذَنَ عَلَى عُمَرَ ثَلاَثاً. فَلَمْ يُؤْذَنْ لَهُ. فَانْصَرَفَ. فَأَرْسَلَ إِلَيْهِ عُمَرُ: مَا رَدَّكَ؟ قَالَ: اسْتَأْذَنْتُ الاِسْتِئْذَانَ الَّذِي أَمَرَنَا بِهِ رَسُولُ اللَّهِ ﷺ ثَلاَثاً، فَإِنْ أُذِنَ لَنَا دَخَلْنَا، وَإِنْ لَمْ يُؤْذَنْ لَنَا، رَجَعْنَا. قَالَ: فَقَالَ: لَتَأْتِيَنِّي، عَلَى هٰذَا، بِبَيِّنَةٍ، أَوْ لأَفْعَلَنَّ. فَأَتَىٰ مَجْلِسَ قَوْمِهِ. فَنَاشَدَهُمْ. فَشَهِدُوا لَهُ. فَخَلَّىٰ سَبِيلَهُ.

3707 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ وَاصِلِ بْنِ السَّائِبِ، عَنْ أَبِي سَوْرَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ؛ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ هٰذَا السَّلاَمُ. فَمَا الاِسْتِئْذَانُ؟ قَالَ: «**يَتَكَلَّمُ الرَّجُلُ تَسْبِيحَةً وَتَكْبِيرَةً وَتَحْمِيدَةً، وَيَتَنَحْنَحُ، وَيُؤْذِنُ أَهْلَ الْبَيْتِ**».

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admitted?" he said: "It is that a man (who asks for permission to be admitted) should glorify, magnify and praise Allah, to make voice, and notify the lords of the house (of his coming)."

3708- It is narrated on the authority of Ali that he said: I had (permission) from the Messenger of Allah "Allah's blessing and peace be upon him" to visit him twice (a day): one at night and one by day; and whenever I came to him while he was praying, he would make voice to (admit) me.

3709- It is narrated on the authority of Jabir that he said: I asked the permission from the Messenger of Allah "Allah's blessing and peace be upon him" to be admitted, and he asked: "Who is that?" I said: "I." he said (disapprovingly): "I! I!"

[18] When One Is Asked: How Have You Come To Be?

3710- It is narrated on the authority of Jabir that he said: I said: "How have you come to be O Messenger of Allah?" he said: "I have come to be fine, even though a man fails to observe fast, and visit a patient to enquire about his health."

3711- It is narrated on the authority of Abu Usaid As-Sa'idi that the Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Abbas Ibn Abd Al-Muttalib when he came to visit him (and his family): "Peace be upon you." They said: "And upon you be peace, Allah's Mercy and Blessing." He said: "How have you come to be?" they said: "Fine, thanks to Allah. How have you come to be O Messenger of Allah, let our father and mother be sacrificed for you?" he said: "I've come to be fine, thanks to Allah."

[19] When A Man Honoured Among His People Comes To You, You Should Deal Generously With Him

3712- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man honoured among his people comes to you, you should deal generously with him."

[20] Saying To The Sneezer When He Praises Allah: "Allah's Mercy Be Upon You"

3713- It is narrated on the authority of Anas Ibn Malik that he said: Two persons sneezed in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said to one of them: "Allah's Mercy be upon you", but he did not say the same to the other. It

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3708 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ مُغِيرَةَ، عَنِ الْحَرِثِ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ، عَنْ عَلِيٍّ؛ قَالَ: كَانَ لِي مِنْ رَسُولِ اللَّهِ ﷺ مُدْخَلاَنِ: مُدْخَلٌ بِاللَّيْلِ، وَمُدْخَلٌ بِالنَّهَارِ. فَكُنْتُ إِذَا أَتَيْتُهُ وَهُوَ يُصَلِّي، يَتَنَحْنَحُ لِي.

3709 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ قَالَ: اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «**مَنْ هٰذَا؟**» فَقُلْتُ: أَنَا. فَقَالَ النَّبِيُّ ﷺ: «**أَنَا، أَنَا**».

18 ـ بَابُ الرَّجُلِ يُقَالُ لَهُ: كَيْفَ أَصْبَحْتَ؟

3710 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَابِطٍ، عَنْ جَابِرٍ؛ قَالَ: قُلْتُ: كَيْفَ أَصْبَحْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «**بِخَيْرٍ. مِنْ رَجُلٍ لَمْ يُصْبِحْ صَائِماً، وَلَمْ يَعُدْ سَقِيماً**».

3711 ـ **حدّثنا** أَبُو إِسْحَاقَ الْهَرَوِيُّ. إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي حَاتِمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ إِسْحَاقَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ. حَدَّثَنِي جَدِّي، أَبُو أُمِّي، مَالِكُ بْنُ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي أُسَيْدٍ السَّاعِدِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، وَدَخَلَ عَلَيْهِمْ، فَقَالَ: «**السَّلاَمُ عَلَيْكُمْ**» قَالُوا: وَعَلَيْكَ السَّلاَمُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. قَالَ: «**كَيْفَ أَصْبَحْتُمْ؟**» قَالُوا: بِخَيْرٍ. نَحْمَدُ اللَّهَ. فَكَيْفَ أَصْبَحْتَ، بِأَبِينَا وَأُمِّنَا، يَا رَسُولَ اللَّهِ؟ قَالَ: «**أَصْبَحْتُ بِخَيْرٍ. أَحْمَدُ اللَّهَ**».

19 ـ بَابٌ «إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ فَأَكْرِمُوهُ»

3712 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سَعِيدُ بْنُ مَسْلَمَةَ عَنِ ابْنِ عَجْلاَنَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ، فَأَكْرِمُوهُ**».

20 ـ بَابُ تَشْمِيتِ الْعَاطِسِ

3713 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: عَطَسَ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ. فَشَمَّتَ أَحَدَهُمَا (أَوْ سَمَّتَ)، وَلَمْ يُشَمِّتِ الآخَرَ. فَقِيلَ: يَا رَسُولَ اللَّهِ عَطَسَ عِنْدَكَ رَجُلاَنِ. فَشَمَّتَّ

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was said to him: "O Messenger of Allah! Two men sneezed in your presence, thereupon you said to one of them: "Allah's Mercy be upon you" and did not say the same to the other (what is the reason?)" on that he said: "That's because this (for whom I invoked Allah's Mercy) praised Allah, and the other did not do so."

3714- It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "One might invoke Allah's Mercy for the sneezer (when he sneezes) thrice (provided that he should praise Allah after each one), and if he sneezes more, this is out of his being affected by cold and perspiration (and there is no need for invoking mercy for him more than three times)."

3715- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sneezes, let him say: "Praise be to Allah", and let those around him say to him: "Allah's Mercy be upon you", and let him say to them: "Might Allah guide you, and set you right.""

[21] One Should Deal Generously With His Sitter

3716- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" met a man and talked to him, he would not turn his face away from him until the man would do so first; and whenever he shook hands with him, he would not draw his hand from his until the man would be the first to do so; and he was never seen to have made himself ahead of his sitter with his knees (in the gathering).

[22] When One Stands Up And Leaves His Sitting Place, And Then He Returns, He Has More Right To Sit In It Again

3717- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands up and leaves his sitting place, and then he returns, he has more right to sit in it again."

[23] The Excuses

3718- It is narrated on the authority of Judan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one offers an excuse to his brother which he does not accept, he (the later) will have then drawn upon himself the like of the sin of such as takes one-tenth (the property of another wrongfully)."

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أَحَدَهُمَا وَلَمْ تُشَمِّتِ الآخَرَ؟ فَقَالَ: «إِنَّ هٰذَا حَمِدَ اللَّهَ. وَإِنَّ هٰذَا لَمْ يَحْمَدِ اللَّهَ».

3714 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُشَمَّتُ الْعَاطِسُ ثَلاثاً. فَمَا زَادَ، فَهُوَ مَزْكُومٌ**».

3715 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عِيسَىٰ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا عَطَسَ أَحَدُكُمْ، فَلْيَقُلِ الْحَمْدُ لِلَّهِ. وَلْيَرُدَّ عَلَيْهِ مَنْ حَوْلَهُ: يَرْحَمُكَ اللَّهُ. وَلْيَرُدَّ عَلَيْهِمْ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ**».

21 ـ بَابُ إِكْرَامِ الرَّجُلِ جَلِيسَهُ

3716 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ أَبِي يَحْيَىٰ الطَّوِيلِ، رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا لَقِيَ الرَّجُلَ فَكَلَّمَهُ، لَمْ يَصْرِفْ وَجْهَهُ عَنْهُ حَتَّى يَكُونَ هُوَ الَّذِي يَنْصَرِفُ. وَإِذَا صَافَحَهُ، لَمْ يَنْزِعْ يَدَهُ (مِنْ يَدِهِ) حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُهَا. وَلَمْ يُرَ مُتَقَدِّماً، بِرُكْبَتَيْهِ، جَلِيساً لَهُ، قَطُّ.

22 ـ بَابُ مَنْ قَامَ عَنْ مَجْلِسٍ فَرَجَعَ فَهُوَ أَحَقُّ بِهِ

3717 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا قَامَ أَحَدُكُمْ عَنْ مَجْلِسِهِ، ثُمَّ رَجَعَ، فَهُوَ أَحَقُّ بِهِ**».

23 ـ بَابُ الْمَعَاذِيرِ

3718 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ مِينَاءَ، عَنْ جَوْذَانٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ اعْتَذَرَ إِلَى أَخِيهِ بِمَعْذِرَةٍ، فَلَمْ يَقْبَلْهَا، كَانَ عَلَيْهِ مِثْلُ خَطِيئَةِ صَاحِبِ مَكْسٍ**».

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(...) The like of that is narrated on the authority of Judan from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[24] What About Joking

3719- It is narrated on the authority of Umm Salamah that she said: A year before the death of the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr set out to Busra for traffic, accompanying both Nu'aiman and Suwaibit Ibn Harmalah, and both attended the holy battle of Badr. Nu'aiman was in charge of provision, and Suwaibit was famous for his joking. He said to Nu'aiman: "Give me food." He said: "No, until Abu Bakr comes." On that he said to him: "Then, I'm going to tease you." Then, they came upon a people, to whom Suwaibit said: "Do you buy a slave from me?" they answered in the affirmative. He said: "Then, he is a talkative slave, and he will say to you: "I'm free person"; and if you are going to leave him once he says to you so, then, do not cause my slave to rise up against me." They said: "No, we will buy him from you." They bought him for ten she-camels. They then came to him (Nu'aiman) and placed a turban or a string in his neck (which portended slavery), thereupon Nu'aiman said to them: "This (Suwaibit) makes fun of you, and I'm a free person; and I'm not a slave." They said: "No doubt, he has told us that you would say the same." Then they went away with him. When Abu Bakr came, and he was informed of that, he pursued the people and set free Nu'aiman, and gave them back the she-camels. When they came to Allah's Apostle "Allah's blessing and peace be upon him" an told him of that, Allah's Messenger "Allah's blessing and peace be upon him" laughed, and his companions kept (circulating that story and) laughing for a year.

3720- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to mix with us to the extent that he would say to a young brother of mine: "O Abu Umair! What has Nughair done?" he meant a small bird with which the child used to play.

[25] Depilating The Hair Of Hoariness

3721- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade depilating the hair of hoariness, and said: "It is the light that (adorns) the faithful believer."

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حدّثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الرَّحْمٰنِ (هُوَ ابْنُ مِينَاءَ)، عَنْ جَوْذَانٍ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

24 ـ بابُ المُزَاحِ

3719 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ عَنْ زَمْعَةَ بْنِ صَالِحٍ، عَنِ الزُّهْرِيِّ، عَنْ وَهْبِ بْنِ عَبْدِ بْنِ زَمْعَةَ، عَنْ أُمِّ سَلَمَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ وَهْبِ بْنِ زَمْعَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: خَرَجَ أَبُو بَكْرٍ فِي تِجَارَةٍ إِلَى بُصْرَىٰ. قَبْلَ مَوْتِ النَّبِيِّ ﷺ بِعَامٍ. وَمَعَهُ نُعَيْمَانُ وَسُوَيْبِطُ بْنُ حَرْمَلَةَ، وَكَانَا شَهِدَا بَدْراً. وَكَانَ نُعَيْمَانُ عَلَى الزَّادِ. وَكَانَ سُوَيْبِطٌ رَجُلاً مَزَّاحاً. فَقَالَ لِنُعَيْمَانَ: أَطْعِمْنِي. قَالَ: حَتَّى يَجِيءَ أَبُو بَكْرٍ. قَالَ: فَلأُغِيظَنَّكَ. قَالَ: فَمَرُّوا بِقَوْمٍ. فَقَالَ لَهُمْ سُوَيْبِطٌ: تَشْتَرُونَ مِنِّي عَبْداً لِي؟ قَالُوا: نَعَمْ. قَالَ: إِنَّهُ عَبْدٌ لَهُ كَلاَمٌ. وَهُوَ قَائِلٌ لَكُمْ: إِنِّي حُرٌّ. فَإِنْ كُنْتُمْ، إِذَا قَالَ لَكُمْ هٰذِهِ الْمَقَالَةَ، تَرَكْتُمُوهُ، فَلاَ تُفْسِدُوا عَلَيَّ عَبْدِي. قَالُوا: لاَ. بَلْ نَشْتَرِيهِ مِنْكَ. فَاشْتَرَوْهُ مِنْهُ بِعَشْرِ قَلاَئِصَ. ثُمَّ أَتَوْهُ فَوَضَعُوا فِي عُنُقِهِ عِمَامَةً، أَوْ حَبْلاً. فَقَالَ نُعَيْمَانُ: إِنَّ هٰذَا يَسْتَهْزِىءُ بِكُمْ. وَإِنِّي حُرٌّ، لَسْتُ بِعَبْدٍ. فَقَالُوا: قَدْ أَخْبَرَنَا خَبَرَكَ. فَانْطَلَقُوا بِهِ. فَجَاءَ أَبُو بَكْرٍ. فَأَخْبَرُوهُ بِذٰلِكَ. قَالَ: فَاتَّبَعَ الْقَوْمَ. وَرَدَّ عَلَيْهِمُ الْقَلاَئِصَ. وَأَخَذَ نُعَيْمَانَ. قَالَ: فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ ﷺ وَأَخْبَرُوهُ. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ، وَأَصْحَابُهُ مِنْهُ، حَوْلاً.

3720 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُخَالِطُنَا حَتَّى يَقُولَ لأَخٍ لِي صَغِيرٍ: **«يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ؟»**.

قَالَ وَكِيعٌ: يَعْنِي طَيْراً كَانَ يَلْعَبُ بِهِ.

25 ـ بابُ نَتْفِ الشَّيْبِ

3721 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ نَتْفِ الشَّيْبِ، وَقَالَ: **«هُوَ نُورُ الْمُؤْمِنِ»**.

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[26] Sitting Between Both Shade And Sun

3722- It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should sit (in a posture in which a part of his body becomes) in the shade and (the other in) the sun.

[27] It Is Forbidden To Lie On One's Face

3723- It is narrated on the authority of Qais Ibn Tikhfah Al-Ghifari from his father that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw me and I was lying in the mosque on my abdomen, thereupon he kicked me and said: "Why are you lying in such a state as Allah Almighty hates or dislikes?"

3724- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon me while I was lying on my abdomen, thereupon he kicked me and said: "O Junaidib! This is the lying of the denizens of the fire (of Hell)."

3725- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was lying in the mosque, prone on his face, thereupon he kicked him and said: "Stand up and sit! This (posture of lying) belongs to those of the Hell."

[28] What About Astrology

3726- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who learns a (portion of the) knowledge of astrology (with the intention of divination), has, indeed, learnt a part of sorcery, which increases by adding (that of astrology to it)."

[29] It Is Forbidden To Abuse The Wind

3727- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse the wind, for it is out of Allah's Mercy: but, you might ask Allah (to endow you with) the good of it, and seek refuge to Allah from the evil of it."

[30] The Desirable Names

3728- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: The dearest names in the Sight of Allah Almighty is Abdullah (the servant of

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26 ـ بابُ الجُلُوسِ بَيْنَ الظِّلِّ والشَّمْسِ

3722 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ أَبِي الْمُنِيبِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يُقْعَدَ بَيْنَ الظِّلِّ وَالشَّمْسِ.

27 ـ بابُ النَّهْيِ عَنِ الاضْطِجَاعِ على الوَجْهِ

3723 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ قَيْسِ بْنِ طِخْفَةَ الْغِفَارِيِّ، عَنْ أَبِيهِ؛ قَالَ: أَصَابَنِي رَسُولُ اللَّهِ ﷺ نَائِماً فِي الْمَسْجِدِ، عَلَى بَطْنِي. فَرَكَضَنِي بِرِجْلِهِ وَقَالَ: **«مَا لَكَ وَلِهٰذَا النَّوْمِ؟ هٰذِهِ نَوْمَةٌ يَكْرَهُهَا اللَّهُ، أَوْ يُبْغِضُهَا اللَّهُ»**.

3724 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا مُحَمَّدُ بْنُ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، عَنْ أَبِيهِ، عَنِ ابْنِ طِخْفَةَ الْغِفَارِيِّ، عَنْ أَبِي ذَرٍّ؛ قَالَ: مَرَّ بِيَ النَّبِيُّ ﷺ وَأَنَا مُضْطَجِعٌ عَلَى بَطْنِي. فَرَكَضَنِي بِرِجْلِهِ وَقَالَ: **«يَا جُنَيْدِبُ إِنَّمَا هٰذِهِ ضِجْعَةُ أَهْلِ النَّارِ»**.

3725 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ عَنِ الْوَلِيدِ بْنِ جَمِيلٍ الدِّمَشْقِيِّ؛ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى رَجُلٍ نَائِمٍ فِي الْمَسْجِدِ، مُنْبَطِحٍ عَلَى وَجْهِهِ، فَضَرَبَهُ بِرِجْلِهِ وَقَالَ: **«قُمْ وَاقْعُدْ. فَإِنَّهَا نَوْمَةٌ جَهَنَّمِيَّةٌ»**.

28 ـ بابُ تَعَلُّمِ النُّجُومِ

3726 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ الأَخْنَسِ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنِ اقْتَبَسَ عِلْماً مِنَ النُّجُومِ، اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ. زَادَ مَا زَادَ»**.

29 ـ بابُ النَّهْيِ عَنْ سَبِّ الرِّيحِ

3727 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا ثَابِتٌ الزُّرَقِيُّ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَسُبُّوا الرِّيحَ. فَإِنَّهَا مِنْ رَوْحِ اللَّهِ تَأْتِي بِالرَّحْمَةِ وَالْعَذَابِ. وَلٰكِنْ سَلُوا اللَّهَ مِنْ خَيْرِهَا، وَتَعَوَّذُوا بِاللَّهِ مِنْ شَرِّهَا»**.

30 ـ بابُ ما يُسْتَحَبُّ مِنَ الأَسْمَاءِ

3728 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا الْعُمَرِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«أَحَبُّ الأَسْمَاءِ إِلَى اللَّهِ، عَزَّ وَجَلَّ: عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمٰنِ»**.

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Allah) and Abd Ar-Rahman (the servant of Allah, Most Gracious, and the like of that which refers to one's service to Allah)."

[31] The Undesirable Names

3729- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I live, Allah Willing, I will forbid that men should be given such names as Rabah (profit), Najih (successful), Aflah (prosperous), Nafi' (beneficial), and Yasar (ease)."

3730- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that we should give our slave four names: Aflah (prosperous), Nafi' (beneficial), Rabah (profit), and Yasar (ease).

3731- It is narrated on the authority of Masruq that he said: I met Umar Ibn Al-Khattab who asked me: "Who are you?" I said: "Masruq Ibn Al-Ajda'." On that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Al-Ajda' (whose nose or ear is cut) is (one of the names given to the) devil (with which none of mankind should be named)."

[32] Changing Names

3732- It is narrated on the authority of Abu Hurairah that Zainab at first had the name of Barrah (good-doer); and it was said: "She (by that name) gives herself the prestige (of doing good)", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave her the name of Zainab.

3733- It is narrated on the authority of Ibn Umar that a daughter belonging to Umar had the name of Asiyah (disobedient), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave her the name of Jamilah (beautiful girl).

3734- It is narrated on the authority of Abdullah Ibn Salam that he said: When I came to the Messenger of Allah "Allah's blessing and peace be upon him" (for the first time), I was not called Abdullah Ibn Salam, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave me the name of Abdullah Ibn Salam.

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31 ـ بابُ ما يُكْرَهُ مِنَ الأَسْمَاءِ

3729 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَئِنْ عِشْتُ، إِنْ شَاءَ اللَّهُ، لأَنْهَيَنَّ أَنْ يُسَمَّى رَبَاحٌ وَنَجِيحٌ وَأَفْلَحُ وَنَافِعٌ وَيَسَارٌ»**.

3730 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ عَنْ سَمُرَةَ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نُسَمِّيَ رَقِيقَنَا أَرْبَعَةَ أَسْمَاءٍ: أَفْلَحُ وَنَافِعٌ وَرَبَاحٌ وَيَسَارٌ.

3731 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا أَبُو عَقِيلٍ. حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ؛ قَالَ: لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ: مَنْ أَنْتَ؟ فَقُلْتُ: مَسْرُوقُ بْنُ الأَجْدَعِ. فَقَالَ عُمَرُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الأَجْدَعُ شَيْطَانٌ»**.

32 ـ بابُ تَغْيِيرِ الأَسْمَاءِ

3732 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونٍ؛ قَالَ: سَمِعْتُ أَبَا رَافِعٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّ زَيْنَبَ كَانَ اسْمُهَا بَرَّةَ. فَقِيلَ لَهَا: تُزَكِّي نَفْسَهَا. فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ، زَيْنَبَ.

3733 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ ابْنَةً لِعُمَرَ كَانَ يُقَالُ لَهَا عَاصِيَةُ. فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ، جَمِيلَةَ.

3734 ـ **حدّثنا** أَبُو بَكْرٍ. حدثنا يَحْيَى بْنُ يَعْلَى، أَبُو الْمُحَيَّاةِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ. حَدَّثَنِي ابْنُ أَخِي، عَبْدُ اللَّهِ بْنُ سَلاَمٍ عَنْ عَبْدِ اللَّهِ بْنِ سَلاَمٍ، قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَلَيْسَ اسْمِي عَبْدَ اللَّهِ بْنَ سَلاَمٍ. فَسَمَّانِي رَسُولُ اللَّهِ ﷺ، عَبْدَ اللَّهِ بْنَ سَلاَمٍ.

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[33] Combining Both The Name And Nickname Of The Prophet

3735- It is narrated on the authority of Abu Hurairah that he said: Abu Al-Qasim (the Messenger of Allah "Allah's blessing and peace be upon him") said: "Name yourselves with my name (Muhammad), but do not give yourselves my nickname (Abu Al-Qasim)."

3736- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Name yourselves with my name (Muhammad), but do not give yourselves my nickname (Abu Al-Qasim)."

3737- It is narrated on the authority of Anas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was in Baqi' when a man said: "O Abu Al-Qasim!" the Messenger of Allah "Allah's blessing and peace be upon him" turned to him, but the man said: "I do not mean you (O Messenger of Allah)!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Name yourselves with my name (Muhammad), but do not give yourselves my nickname (Abu Al-Qasim)."

[34] When A Man Is Given A Nickname Before He Begets A Child

3738- It is narrated on the authority of Hamzah Ibn Suhaib that he said: Umar said to Suhaib: "Why do you have the nickname of Abu Yahya, even though you have no child?" on that he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" gave me the nickname of Abu Yahya."

3739- It is narrated on the authority of A'ishah that she said to the Messenger of Allah "Allah's blessing and peace be upon him": "You've given each one of your wives a nickname barring me." On that he said: "Then, you are Umm Abdullah."

3740- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to come to visit us, and he used to call a young brother of mine: "O Abu Umair!"

[35] What About Titles

3741- It is narrated on the authority of Jabirah Ibn Ad-Dahhak that he said: In connection with us, the community of the Ansar, the following statement was revealed: "nor call each other by (offensive) titles." When the Messenger of Allah "Allah's blessing and peace be upon him" came to us (in Medina), anyone of us might have two or three titles, and the Messenger of Allah "Allah's blessing and peace be upon him" might

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33 ـ بابُ الجَمْعِ بَيْنَ اسْمِ النَّبِيِّ ﷺ وكُنْيَتِهِ

3735 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ: أَبُو الْقَاسِمِ ﷺ: «**تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي**».

3736 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَسَمَّوْا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي**».

3737 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بِالْبَقِيعِ. فَنَادَىٰ رَجُلٌ رَجُلاً: يَا أَبَا الْقَاسِمِ! فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ: إِنِّي لَمْ أَعْنِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي**».

34 ـ بابُ الرَّجُلِ يُكْنَى قَبْلَ أَنْ يُولَدَ لَهُ

3738 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ حَمْزَةَ بْنِ صُهَيْبٍ؛ أَنَّ عُمَرَ قَالَ لِصُهَيْبٍ: مَا لَكَ تَكْتَنِي بِأَبِي يَحْيَىٰ؟ وَلَيْسَ لَكَ وَلَدٌ. قَالَ: كَنَّانِي رَسُولُ اللَّهِ ﷺ، بِأَبِي يَحْيَىٰ.

3739 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ مَوْلًى لِلزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: كُلُّ أَزْوَاجِكَ كَنَّيْتَهُ غَيْرِي. قَالَ: «**فَأَنْتِ أُمُّ عَبْدِ اللَّهِ**».

3740 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَأْتِينَا فَيَقُولُ، لأَخٍ لِي، وَكَانَ صَغِيراً: «**يَا أَبَا عُمَيْرٍ**».

35 ـ بابُ الأَلْقَابِ

3741 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جَبِيرَةَ بْنِ الضَّحَّاكِ؛ قَالَ: فِينَا نَزَلَتْ، مَعْشَرَ الأَنْصَارِ: ﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾ [الحجرات: 11]. قَدِمَ عَلَيْنَا النَّبِيُّ ﷺ، وَالرَّجُلُ مِنَّا لَهُ الاِسْمَانِ وَالثَّلاَثَةُ. فَكَانَ

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happen to name him by one of those titles, and it was said to him: "O Messenger of Allah! So and so becomes angry because of that (title)." On that the following statement was revealed: "nor call each other by (offensive) titles."

[36] What About Eulogy

3742- It is narrated on the authority of Al-Miqdad Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to throw dust into the faces of the eulogizers.

3743- It is narrated on the authority of Mu'awiyah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Beware of praising one another (with characteristics that you do not have), for it leads to slaughtering (one another)."

3744- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he said: A man eulogized another in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! You've cut the neck of your companion (by eulogizing him in such a state as you've done)" thrice, and then he said: "Anyway, if anyone of you is to eulogize his brother, let him say: "I think he is such and such, and I do not confirm anybody's good conduct before Allah.""

[37] The Consultant Should Be Trustworthy

3745- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The counselor should be trustworthy."

3746- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The counselor should be trustworthy."

3747- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you asks for the counsel of his brother, let him advise him (sincerely)."

[38] What About Entering The Common Bathroom

3748- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The land of the foreigners will be opened to you, in which you will find places called bathrooms (where men enter and take bath with one another, and thus there is possibility to look at the privates of one another): so, let no

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النَّبِيُّ ﷺ، رُبَّمَا دَعَاهُمْ بِبَعْضِ تِلْكَ الأَسْمَاءِ. فَيُقَالُ: يَا رَسُولَ اللَّهِ إِنَّهُ يَغْضَبُ مِنْ هٰذَا. فَنَزَلَتْ: ﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾.

36 ـ بَابُ المَدْحِ

3742 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ بْنِ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ مَعْمَرٍ، عَنِ الْمِقْدَادِ بْنِ عَمْرٍو؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ، أَنْ نَحْثُوَ، فِي وُجُوهِ الْمَدَّاحِينَ، التُّرَابَ.

3743 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ مَعْبَدٍ الْجُهَنِيِّ، عَنْ مُعَاوِيَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِيَّاكُمْ وَالتَّمَادُحَ، فَإِنَّهُ الذَّبْحُ»**.

3744 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ؛ قَالَ: مَدَحَ رَجُلٌ رَجُلاً عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ»** مِرَاراً. ثُمَّ قَالَ: **«إِنْ كَانَ أَحَدُكُمْ مَادِحاً أَخَاهُ، فَلْيَقُلْ: أَحْسِبُهُ، وَلاَ أُزَكِّي عَلَى اللَّهِ أَحَداً»**.

37 ـ بَابٌ «المُسْتَشَارُ مُؤْتَمَنٌ»

3745 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ عَنْ شَيْبَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْمُسْتَشَارُ مُؤْتَمَنٌ»**.

3746 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ عَنْ شَرِيكٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْمُسْتَشَارُ مُؤْتَمَنٌ»**.

3747 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، وَعَلِيُّ بْنُ هَاشِمٍ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا اسْتَشَارَ أَحَدُكُمْ أَخَاهُ، فَلْيُشِرْ عَلَيْهِ»**.

38 ـ بَابُ دُخُولِ الحَمَّامِ

3748 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي يَعْلَىٰ، وَجَعْفَرُ بْنُ عَوْنٍ، جَمِيعاً عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادِ بْنِ أَنْعُمَ الإِفْرِيقِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«تُفْتَحُ لَكُمْ أَرْضُ الأَعَاجِمِ. وَسَتَجِدُونَ فِيهَا بُيُوتاً يُقَالُ لَهَا الْحَمَّامَاتُ. فَلاَ يَدْخُلَنَّهَا الرِّجَالُ إِلاَّ بِإِزَارٍ. وَامْنَعُوا النِّسَاءَ أَنْ يَدْخُلْنَهَا. إِلاَّ مَرِيضَةً أَوْ نُفَسَاءَ»**.

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man enter into them without a lower garment, and let no woman enter into them barring a patient or one confined during the period of postpartum."

3749- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade both men and women to enter the common bathrooms, and later on he gave concession to men to enter them while wearing their lower garments, and he gave no concession to women.

3750- It is narrated on the authority of Abu Al-Malih Al-Hudhali that some women belonging to Hims asked A'ishah to admit them, thereupon she said to them: You then are of those who enter the common bathrooms. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Any woman who takes off her clothes in a place other than the house of her husband, has, indeed, torn the curtain (of shyness) between her and Allah Almighty."

[39] What About Tinting One's Body With The Washing Chemical

3751- It is narrated on the authority of Umm Salamah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" got his body tinted (with the washing chemical), he would start with his privates (which he would do by himself), and then the whole of his body would be done by his wife.

3752- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" got his body tinted (with washing chemical), and he did his pubic area with his own hand.

[40] What About Storytelling

3753- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None should tell stories to the people (by way of instructing and admonishing them) barring an imam, one ordered to do so (on behalf of the imam), or a two-sided adulator."

3754- It is narrated on the authority of Ibn Umar that he said: There was no storytelling during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar.

[41] What About Poetry

3755- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No

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3749 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ، قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ عَنْ أَبِي عُذْرَةَ؛ قَالَ: (وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ) عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ، نَهَى الرِّجَالَ وَالنِّسَاءَ مِنَ الْحَمَّامَاتِ. ثُمَّ رَخَّصَ لِلرِّجَالِ أَنْ يَدْخُلُوهَا فِي الْمَيَازِرِ. وَلَمْ يُرَخِّصْ لِلنِّسَاءِ.

3750 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي الْمَلِيحِ الْهُذَلِيِّ أَنَّ نِسْوَةً مِنْ أَهْلِ حِمْصَ اسْتَأْذَنَّ عَلَى عَائِشَةَ. فَقَالَتْ: لَعَلَّكُنَّ مِنَ اللَّوَاتِي يَدْخُلْنَ الْحَمَّامَاتِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«أَيُّمَا امْرَأَةٍ وَضَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا، فَقَدْ هَتَكَتْ سِتْرَ مَا بَيْنَهَا وَبَيْنَ اللَّهِ»**.

39 ـ بَابُ الاطِّلاءِ بِالنُّورَةِ

3751 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اطَّلَى، بَدَأَ بِعَوْرَتِهِ فَطَلاَهَا بِالنُّورَةِ. وَسَائِرِ جَسَدِهِ، أَهْلُهُ.

3752 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ كَامِلٍ أَبِي الْعَلاَءِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ اطَّلَى وَوَلِيَ عَانَتَهُ بِيَدِهِ.

40 ـ بَابُ الْقَصَصِ

3753 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْهِقْلُ بْنُ زِيَادٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ الأَسْلَمِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ يَقُصُّ عَلَى النَّاسِ إِلاَّ أَمِيرٌ أَوْ مَأْمُورٌ أَوْ مُرَاءٍ»**.

3754 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: لَمْ يَكُنِ الْقَصَصُ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ، وَلاَ زَمَنِ أَبِي بَكْرٍ، وَلاَ زَمَنِ عُمَرَ.

41 ـ بَابُ الشِّعْرِ

3755 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ عَنْ مَرْوَانَ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ مِنَ الشِّعْرِ لَحِكْمَةً»**.

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doubt, from amongst the (statements and verses of) poetry, there are (such as implying) wisdom."

3756- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, from amongst the (statements and verses of) poetry, there are (such as implying) items of wisdom."

3757- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The truest statement said by a poet is that of Labid: "Behold! Everything barring Allah is false!" and Umayyah Ibn Abu As-Salt was about to embrace Islam (as shown from his poetry)."

3758- It is narrated on the authority of Amr Ibn Ash-Sharid that he said: I recited about one hundred poetic verses composed by Umayyah Ibn Abu As-Salt to the Messenger of Allah "Allah's blessing and peace be upon him", after each one he said: "Give me more!" he further said: "He (Umayyah) was about to embrace Islam."

[42] What Is Undesirable Of Poetry

3759- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To get the inside of a man filled with matter so much that he eats is much better for him than to get it filled with poetry (which might occupy him from the celebration of Allah Almighty)."

3760- It is narrated on the authority of Sa'd Ibn Abu Waqqas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To get the inside of anyone of you filled with matter so much that he eats is much better for him than to get it filled with poetry (which might occupy him from the celebration of Allah Almighty)."

3761- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the one who tells the greatest lie is a man who lampoons another, with the result that he lampoons the whole tribe, a man who claims he belongs to somebody else other than his father, and thus ascribes adultery to his mother."

[43] What About Playing With Dice

3762- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who plays with dice has, indeed, disobeyed Allah and His Messenger."

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3756 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: **«إِنَّ مِنَ الشِّعْرِ حِكَماً»**.

3757 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ، كَلِمَةُ لَبِيدٍ:**

أَلاَ كُلُّ شَيْءٍ، مَا خَلاَ اللَّهَ، بَاطِلُ

وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ».

3758 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَىٰ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ؛ قَالَ: أَنْشَدْتُ رَسُولَ اللَّهِ ﷺ، مِائَةَ قَافِيَةٍ مِنْ شِعْرِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ. يَقُولُ بَيْنَ كُلِّ قَافِيَةٍ: **«هِيهِ»** وَقَالَ: **«كَادَ أَنْ يُسْلِمَ»**.

42 ـ بَابُ مَا كُرِهَ مِنَ الشِّعْرِ

3759 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لأَنْ يَمْتَلِىءَ جَوْفُ الرَّجُلِ قَيْحاً حَتَّى يَرِيَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْراً»**.

إِلاَّ أَنَّ حَفْصاً لَمْ يَقُلْ: يَرِيَهُ.

3760 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لأَنْ يَمْتَلِىءَ جَوْفُ أَحَدِكُمْ قَيْحاً حَتَّى يَرِيَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْراً»**.

3761 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَعْظَمَ النَّاسِ فِرْيَةً، لَرَجُلٌ هَاجَىٰ رَجُلاً، فَهَجَا الْقَبِيلَةَ بِأَسْرِهَا. وَرَجُلٌ انْتَفَى مِنْ أَبِيهِ، وَزَنَى أُمُّهُ»**.

43 ـ بَابُ اللَّعِبِ بِالنَّرْدِ

3762 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ لَعِبَ بِالنَّرْدِ، فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ»**.

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3763- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who plays with dice seems as if he has dipped his hand in the flesh and blood of the swine."

[44] What About Playing With Pigeons

3764- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" caught a glimpse of a man pursuing a bird, thereupon he said: "(Such as does so is like) a devil, who pursues (the traces of) a devil."

3765- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man pursuing a pigeon, thereupon he said: "(Such as does so is like) a devil, who pursues (the traces of) a devil."

3766- It is narrated on the authority of Uthman Ibn Affan that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man running after a pigeon, thereupon he said: "(Such as does so is like) a devil, who pursues (the traces of) a devil."

3767- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man pursuing a pigeon, thereupon he said: "(Such as does so is like) a devil, who pursues (the traces of) a devil."

[45] It Is Undesirable To Be In Solitude

3768- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you knows how (grievous) is the solitude, none would ever walk alone at night."

[46] Extinguishing The Fire On Going To Bed (At Night)

3769- It is narrated on the authority of Salim from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not leave fire in your houses when you intend to go to bed."

3770- It is narrated on the authority of Abu Musa that he said: A house in Medina was burnt with his inhabitants, and when a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "No doubt, the fire is an enemy to you, so, when you go to bed, you should extinguish it (to hold back its evil) from you."

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3763 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ لَعِبَ بِالنَّرْدَشِيرِ فَكَأَنَّمَا غَمَسَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ، وَدَمِهِ»**.

44 ـ بَابُ اللَّعِبِ بِالحَمَامِ

3764 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ نَظَرَ إِلَى إِنْسَانٍ يَتْبَعُ طَائِراً فَقَالَ: **«شَيْطَانٌ يَتْبَعُ شَيْطَاناً»**.

3765 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ رَأَىٰ رَجُلاً يَتْبَعُ حَمَامَةً فَقَالَ: **«شَيْطَانٌ يَتْبَعُ شَيْطَانَةً»**.

3766 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ الطَّائِفِيُّ. حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَىٰ رَجُلاً وَرَاءَ حَمَامَةٍ فَقَالَ: **«شَيْطَانٌ يَتْبَعُ شَيْطَانَةً»**.

3767 ـ **حدّثنا** أَبُو نَصْرٍ، مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا رَوَّادُ بْنُ الْجَرَّاحِ. حَدَّثَنَا أَبُو سَاعِدٍ السَّاعِدِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: رَأَىٰ رَسُولُ اللَّهِ ﷺ، رَجُلاً يَتْبَعُ حَمَاماً. فَقَالَ: **«شَيْطَانٌ يَتْبَعُ شَيْطَاناً»**.

45 ـ بَابُ كَرَاهِيَةِ الوَحْدَةِ

3768 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَوْ يَعْلَمُ أَحَدُكُمْ مَا فِي الْوَحْدَةِ، مَا سَارَ أَحَدٌ بِلَيْلٍ وَحْدَهُ»**.

46 ـ بَابُ إِطْفَاءِ النَّارِ عِنْدَ المَبِيتِ

3769 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ»**.

3770 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ. فَحُدِّثَ النَّبِيُّ ﷺ بِشَأْنِهِمْ. فَقَالَ: **«إِنَّمَا هٰذِهِ النَّارُ عَدُوٌّ لَكُمْ. فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ»**.

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3771- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us (to do many things) and he forbade us (to do many things): he ordered us to extinguish our lamps (on our going to bed at night).

[47] It Is Forbidden To Alight On The Main Road

3772- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither alight, nor answer the call of nature on main streets of the road."

[48] When Three Persons Ride A Mount

3773- It is narrated on the authority of Abdullah Ibn Ja'far that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" returned from a journey, he would be received by us (on the way); and once, he was received by both me and Al-Hasan and Al-Husain, thereupon he carried one of us in front of him, and made the other ride behind him, (and we kept so) until we entered Medina.

[49] Covering The Books (And Documents) With Dust

3774- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cover your documents (or make them fall on dust), so that it would be more successful for them (to achieve what is required), for indeed, the dust is blessed."

[50] Let No Two Persons Speak Privately To One Another On The Exclusion Of The Third

3775- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are three, let no two (of you) speak to one another privately on the exclusion of the third, lest that would sadden him."

3776- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that two persons should speak to one another privately on the exclusion of the third (in case they are three).

[51] If One Has Arrows, Let Him Take Hold Of Their Blades

3777- It is narrated on the authority of Sufyan Ibn Uyainah that he said: I asked Amr Ibn Dinar: Did you hear Jabir Ibn Abdullah having said: Once, a man having arrows passed by the mosque, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Catch hold of their blades"? he answered in the affirmative.

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3771 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عَبْدِ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ وَنَهَانَا. فَأَمَرَنَا أَنْ نُطْفِيءَ سِرَاجَنَا.

47 ـ بابُ النَّهْيِ عَنِ النُّزُولِ على الطَّرِيقِ

3772 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هِشَامٌ عَنِ الْحَسَنِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَنْزِلُوا عَلَى جَوَادِّ الطَّرِيقِ، وَلاَ تَقْضُوا عَلَيْهَا الْحَاجَاتِ»**.

48 ـ بابُ رُكُوبِ ثَلاثَةٍ على دَابَّةٍ

3773 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عَاصِمٍ. حَدَّثَنَا مُوَرِّقٌ الْعِجْلِيُّ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِنَا. قَالَ: فَتُلُقِّيَ بِي وَبِالْحَسَنِ أَوْ بِالْحُسَيْنِ. قَالَ: فَحَمَلَ أَحَدَنَا بَيْنَ يَدَيْهِ، وَالآخَرَ خَلْفَهُ، حَتَّى قَدِمْنَا الْمَدِينَةَ.

49 ـ بابُ تَتْرِيبِ الكِتَابِ

3774 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا بَقِيَّةُ. أَنْبَأَنَا أَبُو أَحْمَدَ الدِّمَشْقِيُّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«تَرِّبُوا صُحُفَكُمْ، أَنْجَحُ لَهَا. إِنَّ التُّرَابَ مُبَارَكٌ»**.

50 ـ بابٌ «لا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ»

3775 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا كُنْتُمْ ثَلاثَةً، فَلاَ يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا. فَإِنَّ ذٰلِكَ يَحْزُنُهُ»**.

3776 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ.

51 ـ بابٌ «مَنْ كَانَ مَعَهُ سِهَامٌ فَلْيَأْخُذْ بِنِصَالِهَا»

3777 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَرَّ رَجُلٌ بِسِهَامٍ فِي الْمَسْجِدِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَمْسِكْ بِنِصَالِهَا؟»** قَالَ: نَعَمْ.

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3778- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you having arrows passes by in our mosque or market, let him catch or take hold of their blades with his hand, lest they would cause harm to one of the Muslims."

[52] The Reward Of (Keeping And Reciting) The Qur'an

3779- It is narrated on the authority of A'ishah: The Prophet "Allah's blessing and peace be upon him" said: "Such as recites the Qur'an competently (and masters it by heart), will be with the noble righteous scribes (in Heaven). Such as exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."

3780- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It will be said to the keeper and reciter of the Qur'an once he is admitted to the Garden: Recite and come up! He will keep reciting and coming up a degree for each Holy Verse (he recites) until he recites the last of what he keeps."

3781- It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the Qur'an will come in the form of a pale man, and say (to such as keeps it by heart and recites it): "I'm the one who made you sleepless at night, and caused you to be thirsty by day (because of your reciting regularly)""

3782- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Does anyone of you like, when he returns to his family, to find three pregnant huge fat she-camels?" we answered in the affirmative, thereupon he said: "Then, to have anyone of you recite three Holy Verses in his prayer is much better for him than to have three pregnant huge fat she-camels."

3783- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the Qur'an is like the tied camels: if their owner keeps tying them with their strings, he will succeed to keep them with him, and if he loosens their strings, they will flee away."

3784- It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah Almighty says: "I divided (Al-Fatihah recited in) the prayer into two parts between Me and My servant, and he would have whatever he asked for." The Messenger of Allah "Allah's blessing and peace be upon

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3778 ـ **حدّثنا** مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا، وَمَعَهُ نَبْلٌ، فَلْيُمْسِكْ عَلَى نِصَالِهَا بِكَفِّهِ، أَنْ تُصِيبَ أَحَداً مِنَ الْمُسْلِمِينَ بِشَيْءٍ. أَوْ فَلْيَقْبِضْ عَلَى نِصَالِهَا»**.

52 ـ بَابُ ثَوَابِ الْقُرْآنِ

3779 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ. وَالَّذِي يَقْرَأُهُ يَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ اثْنَانِ»**.

3780 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. أَنْبَأَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يُقَالُ لِصَاحِبِ الْقُرْآنِ، إِذَا دَخَلَ الْجَنَّةَ: اقْرَأْ وَاصْعَدْ. فَيَقْرَأُ وَيَصْعَدُ، بِكُلِّ آيَةٍ، دَرَجَةً. حَتَّى يَقْرَأَ آخِرَ شَيْءٍ مَعَهُ»**.

3781 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ بَشِيرِ بْنِ مُهَاجِرٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ كَالرَّجُلِ الشَّاحِبِ. فَيَقُولُ: أَنَا الَّذِي أَسْهَرْتُ لَيْلَكَ، وَأَظْمَأْتُ نَهَارَكَ»**.

3782 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَيُحِبُّ أَحَدُكُمْ، إِذَا رَجَعَ إِلَى أَهْلِهِ، أَنْ يَجِدَ فِيهِ ثَلاَثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟»** قُلْنَا: نَعَمْ. قَالَ: **«فَثَلاَثُ آيَاتٍ يَقْرَأُهُنَّ أَحَدُكُمْ فِي صَلاَتِهِ، خَيْرٌ لَهُ مِنْ ثَلاَثِ خَلِفَاتٍ سِمَانٍ عِظَامٍ»**.

3783 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَثَلُ الْقُرْآنِ مَثَلُ الإِبِلِ الْمُعَقَّلَةِ. إِنْ تَعَاهَدَهَا صَاحِبُهَا بِعُقُلِهَا أَمْسَكَهَا عَلَيْهِ. وَإِنْ أَطْلَقَ عُقُلَهَا ذَهَبَتْ»**.

3784 ـ **حدّثنا** أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلاَةَ بَيْنِي وَبَيْنَ عَبْدِي شَطْرَيْنِ. فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي. وَلِعَبْدِي مَا سَأَلَ»**. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: **«اقْرَأُوا: يَقُولُ الْعَبْدُ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾** [الفاتحة: 2] **فَيَقُولُ اللَّهُ عَزَّ**

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him" further said: "If the servant said: "Praise be to Allah, the Cherisher and Sustainer of the worlds", Allah Almighty would say: "My servant praised me, and he would have whatever he asked for." If he said: "Most Gracious, Most Merciful", Allah Almighty would say: "My servant commended Me, and he would have whatever he asked for." If he said: "The Cherisher of The Day of Judgement", Allah Almighty would say: "My servant glorified Me, and this is for Me, and this Holy Verse is two parts between Me and My servant." If the servant said: "Thy we worship and from Thy we seek for help", Allah Almighty would say: "This is something between Me and My servant, and My servant would have whatever he asked for, and the concluding Holy Verse of the Surah is for My servant." If the servant said: "Guide us to the straight path; the path of those upon whom You have bestowed grace, and not those upon whom wrath falls, nor those who are perverse", Allah Almighty would say: "This is for My slave, and he would get whatever he asked for"."

3785- It is narrated on the authority of Abu Sa'id Ibn Al-Mu'alla that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not teach you the greatest Surah in the Holy Qur'an before I come out of the mosque?" so, when the Messenger of Allah "Allah's blessing and peace be upon him" intended to come out, I reminded him, and he said: "(It is the Surah of Al-Fatihah which starts with: "In the Name of Allah, Most Gracious, Most Merciful) Praise be to Allah..." It is the seven repeatedly recited Verses, and the Grand Holy Qur'an given to me (by Allah)."

3786- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A thirty-Verse Surah in the Holy Qur'an kept interceding for its keeper (and reciter) until (his sins) were forgiven for him: It is: "Blessed be He in Whose hands is Dominion; and He over all things has Power.""

3787- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: He is Allah, the One and Only" is equal (in reward) one-third the Holy Qur'an."

3788- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: He is Allah, the One and Only" is equal (in reward) to one-third the Qur'an."

3789- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

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وَجَلَّ: حَمِدَنِي عَبْدِي، وَلِعَبْدِي مَا سَأَلَ. فَيَقُولُ: ﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾ [الفاتحة: 3] فَيَقُولُ: أَثْنَىٰ عَلَيَّ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ. يَقُولُ: ﴿مَٰلِكِ يَوْمِ ٱلدِّينِ﴾ [الفاتحة: 4] فَيَقُولُ اللَّهُ: مَجَّدَنِي عَبْدِي. فَهَذَا لِي. وَهَٰذِهِ الآيَةُ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ. يَقُولُ الْعَبْدُ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة: 5] يَعْنِي فَهَٰذِهِ بَيْنِي وَبَيْنَ عَبْدِي. وَلِعَبْدِي مَا سَأَلَ. وَآخِرُ السُّورَةِ لِعَبْدِي. يَقُولُ الْعَبْدُ: ﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ [الفاتحة: 6 ـ 7] فَهَٰذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

3785 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ حَبِيبِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّىٰ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**أَلاَ أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ؟**». قَالَ: فَذَهَبَ النَّبِيُّ ﷺ لِيَخْرُجَ. فَأَذْكَرْتُهُ فَقَالَ: «**﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ وَهِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ**».

3786 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَبَّاسٍ الْجُشَمِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ سُورَةً فِي الْقُرْآنِ، ثَلاَثُونَ آيَةً، شَفَعَتْ لِصَاحِبِهَا، حَتَّى غُفِرَ لَهُ: ﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾**».

3787 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ. حَدَّثَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ**».

3788 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾، تَعْدِلُ ثُلُثَ الْقُرْآنِ**».

3789 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي قَيْسٍ الأَوْدِيِّ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**﴿ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ**».

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said: "Say: He is Allah, the One and Only: Allah, Self-Eternal, Absolute." is equal (in reward) to one-third the Holy Qur'an."

[53] The Excellence Of The Celebration (Of The Praises Of Allah)

3790- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not guide you to the best of your deeds, the dearest in the Sight of (Allah) your King, with the help of which you receive the highest degrees, and further that is better for you than to give both gold and silver (in charity), and better for you than to meet your enemies, and have mutual losses?" they said: "What is that O Messenger of Allah?" he said: "It is to celebrate (the Praises of) Allah."

It is further narrated that Mu'adh Ibn Jabal said: "There is no deed done by anyone, more fitting to deliver him from the punishment of Allah Almighty than to celebrate (the Praises of) Allah."

3791- It is narrated on the authority of both Abu Hurairah and Abu Sa'id that they affirmed that the Messenger of Allah "Allah's blessing and peace be upon him" had said: "No people sat in a gathering, in which they celebrate (the Praises of) Allah but that the angels surround them, mercy covers up them, tranquility comes down upon them, and Allah Almighty makes a mention of them in front of those in His Presence."

3792- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I'm with My servant whenever he celebrates (the Praises of) Me, and his lips move with My (Name and Glory)."

3793- It is narrated on the authority of Abdullah Ibn Busr that a Bedouin said to the Messenger of Allah "Allah's blessing and peace be upon him": "No doubt, the laws of Islam have become great in number upon me: so, tell me of a thing, to which I could stick (to have the reward of what I miss)." On that he said: "Keep your tongue wet with the celebration of (the Praises of) Allah Almighty."

[54] The Superiority Of "There Is No God But Allah"

3794- It is narrated on the authority of Abu Hurairah and Abu Sa'id that they affirmed that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a servant (of Allah) says: "There is no god (to be worshipped) but Allah; and Allah is Greater", Allah Almighty says: "My servant has told the truth: There is no god (to be worshipped) but I; and I am Greater"; and when a servant (of Allah) says: "There is no god (to be

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53 ـ بابُ فَضْلِ الذِّكْرِ

3790 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ، مَوْلَى ابْنِ عَيَّاشٍ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ أَبِي الدَّرْدَاءِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَلاَ أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعِهَا فِي دَرَجَاتِكُمْ، وَخَيْرٍ لَكُمْ مِنْ إِعْطَاءِ الذَّهَبِ وَالْوَرِقِ، وَمِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ، وَيَضْرِبُوا أَعْنَاقَكُمْ؟**» قَالُوا: وَمَا ذَاكَ؟ يَا رَسُولَ اللَّهِ قَالَ: «**ذِكْرُ اللَّهِ**».

وَقَالَ مُعَاذُ بْنُ جَبَلٍ: مَا عَمِلَ امْرُؤٌ بِعَمَلٍ، أَنْجَى لَهُ مِنْ عَذَابِ اللَّهِ عَزَّ وَجَلَّ، مِنْ ذِكْرِ اللَّهِ.

3791 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ يَشْهَدَانِ بِهِ عَلَى النَّبِيِّ ﷺ قَالَ: «**مَا جَلَسَ قَوْمٌ مَجْلِساً يَذْكُرُونَ اللَّهَ فِيهِ، إِلاَّ حَفَّتْهُمُ الْمَلاَئِكَةُ، وَتَغَشَّتْهُمُ الرَّحْمَةُ، وَتَنَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ**».

3792 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: أَنَا مَعَ عَبْدِي إِذَا هُوَ ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ**».

3793 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ. أَخْبَرَنِي عَمْرُو بْنُ قَيْسٍ الْكِنْدِيُّ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ؛ أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللَّهِ ﷺ: إِنَّ شَرَائِعَ الإِسْلاَمِ قَدْ كَثُرَتْ عَلَيَّ. فَأَنْبِئْنِي مِنْهَا بِشَيْءٍ أَتَشَبَّثُ بِهِ. قَالَ: «**لاَ يَزَالُ لِسَانُكَ رَطْباً مِنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ**».

54 ـ بابُ فَضْلِ لا إِلٰه إِلاَّ الله

3794 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ حَمْزَةَ الزَّيَّاتِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ؛ أَنَّهُ شَهِدَ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: «**إِذَا قَالَ الْعَبْدُ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ، قَالَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: صَدَقَ عَبْدِي. لاَ إِلٰهَ إِلاَّ أَنَا وَأَنَا أَكْبَرُ. وَإِذَا قَالَ الْعَبْدُ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ. قَالَ: صَدَقَ عَبْدِي. لاَ إِلٰهَ إِلاَّ أَنَا وَحْدِي. وَإِذَا قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ لاَ**

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worshipped) but Allah Alone", Allah Almighty says: "My servant has told the truth: There is no god (to be worshipped) but I Alone"; and when he says: "There is no god (to be worshipped) but Allah, with Whom there is no partner", He says: "My servant has told the truth: There is no god (to be worshipped) but I, and there is no partner with Me"; and if he says: "There is no god (to be worshipped) but Allah, to Whom be the dominion, and to Whom be the praise", He says: "My servant has told the truth: There is no god (to be worshipped) but I, to Me be the dominion, and to Me be the praise"; and when he says: "There is no god (to be worshipped) but Allah, and there is neither might nor power but with Allah", He says: "My servant has told the truth: There is no god (to be worshipped) but I, and there is neither might nor power but with Me." Abu Ishaq further said: Then, Al-Agharr said something which I did not understand. I asked Abu Ja'far about it, and he said: He, who is endowed with (the privilege of saying) them on death, the fire will not touch him.

3795- It is narrated on the authority of Su'da Al-Murriyyah that Umar came upon Talhah just after the death of the Messenger of Allah "Allah's blessing and peace be upon him", and he asked him: "Why do you seem to be sad? Are you disturbed by the caliphate of (Abu Bakr) your cousin?" he said: "No, but I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "I know a statement, and no one says it on his death but that it will come to be a (source of) light for his document, and both his body and soul will find it (a source of) mercy and satisfaction on death", and indeed, I did not ask him about it until he died." On that Umar said: "I know it: it is the same which he wanted (Abu Talib) his paternal uncle to say, and indeed, had he known there was something more ready to deliver him (from the fire of Hell), surely, he would have ordered him to do it."

3796- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No soul dies and bears testimony (on death) that there is no god (to be worshipped) but Allah, and that I'm the Messenger of Allah "Allah's blessing and peace be upon him", out of certainty of faith, but that Allah will forgive (all sins) for it."

3797- It is narrated on the authority of Umm Hani' that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no deed superior to (The testimony that) "There is no god (to be worshipped) but Allah" and no sin does it leave (but that it will be forgiven)."

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شَرِيكَ لَهُ. قَالَ: صَدَقَ عَبْدِي. لاَ إِلَهَ إِلاَّ أَنَا. وَلاَ شَرِيكَ لِي. وَإِذَا قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ. قَالَ: صَدَقَ عَبْدِي. لاَ إِلَهَ إِلاَّ أَنَا، لِيَ الْمُلْكُ وَلِيَ الْحَمْدُ. وَإِذَا قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. قَالَ: صَدَقَ عَبْدِي. لاَ إِلَهَ إِلاَّ أَنَا، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِي».

قَالَ أَبُو إِسْحَاقَ: ثُمَّ قَالَ الأَغَرُّ شَيْئاً لَمْ أَفْهَمْهُ. قَالَ فَقُلْتُ لِأَبِي جَعْفَرٍ: مَا قَالَ؟ فَقَالَ: مَنْ رُزِقَهُنَّ عِنْدَ مَوْتِهِ لَمْ تَمَسَّهُ النَّارُ.

3795 ـ **حدّثنا** هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ مِسْعَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ يَحْيَى بْنِ طَلْحَةَ، عَنْ أُمِّهِ سُعْدَى الْمُرِّيَّةِ؛ قَالَتْ: مَرَّ عُمَرُ بِطَلْحَةَ، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: مَا لَكَ كَئِيباً؟ أَسَاءَتْكَ إِمْرَةُ ابْنِ عَمِّكَ؟ قَالَ: لاَ. وَلٰكِنْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنِّي لأَعْلَمُ كَلِمَةً، لاَ يَقُولُهَا أَحَدٌ عِنْدَ مَوْتِهِ، إِلاَّ كَانَتْ نُوراً لِصَحِيفَتِهِ. وَإِنَّ جَسَدَهُ وَرُوحَهُ لَيَجِدَانَ لَهَا رَوْحاً عِنْدَ الْمَوْتِ**» فَلَمْ أَسْأَلْهُ حَتَّى تُوُفِّيَ. قَالَ: أَنَا أَعْلَمُهَا. هِيَ الَّتِي أَرَادَ عَمَّهُ عَلَيْهَا. وَلَوْ عَلِمَ أَنَّ شَيْئاً أَنْجَى لَهُ مِنْهَا، لأَمَرَهُ.

3796 ـ **حدّثنا** عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ. حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ هِصَّانَ بْنِ الْكَاهِلِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ نَفْسٍ تَمُوتُ تَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ ﷺ، يَرْجِعُ ذٰلِكَ إِلَى قَلْبِ مُوقِنٍ، إِلاَّ غَفَرَ اللَّهُ لَهَا**».

3797 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ. حَدَّثَنِي مُحَمَّدُ بْنُ عُقْبَةَ عَنْ أُمِّ هَانِىءٍ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ إِلَهَ إِلاَّ اللَّهُ، لاَ يَسْبِقُهَا عَمَلٌ، وَلاَ تَتْرُكُ ذَنْباً**».

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3798- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says one hundred times a day: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise: and He has power over all things", will receive (a reward) equal to (emancipating) ten slaves, one hundred good deeds will be written for him, one hundred evil deeds will be plotted out from him, and it will act as safeguard for him from Satan for the whole day to the night, and none will do better than what he does barring such as says more (than that)."

3799- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says after the Morning prayer: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and with Whose Hand be the good: and He has power over all things", will receive (a reward) like (that of) emancipating an Arab slave."

[55] The Superiority Of Such As Praise Allah Almighty

3800- It is narrated on the authority of Jabir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The best celebration (of Allah's Praises) is to say: "There is no god (to be worshipped) but Allah", and the best supplication is to say: "Praise be to Allah.""

3801- It is narrated on the authority of Qudamah Ibn Ibrahim Al-Jumahi that he used to visit Abdullah Ibn Umar Ibn Al-Khattab since he was a boy, having two garments dyed with yellowish discharge. Once, Abdullah related to them from the Messenger of Allah "Allah's blessing and peace be upon him" that one of Allah's servants said: "O Lord! Praise be to You as it should be fitting for the Majesty of Your Countenance and Great Sovereignty!" on that the two angels (appointed to write the deeds) were put to trouble, since they did not know how to write it. They ascended to the heaven and said: "O Lord! One of Your servants said a statement, which we did not know how to write it." He Almighty said, and He knows what His servants said: "What has My servant said?" they said: "O Lord! He said: "Praise be to You as it should be fitting for the Majesty of Your Countenance, and Great Sovereignty!"" on that Allah Almighty said:

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3798 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مَالِكِ بْنِ أَنَسٍ. أَخْبَرَنِي سُمَيٌّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ قَالَ، فِي يَوْمٍ، مِائَةَ مَرَّةٍ: لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَانَ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكُنَّ لَهُ حِرْزاً مِنَ الشَّيْطَانِ، سَائِرَ يَوْمِهِ إِلَى اللَّيْلِ. وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا أَتَى بِهِ، إِلاَّ مَنْ قَالَ أَكْثَرَ»**.

3799 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ قَالَ، فِي دُبُرِ صَلاَةِ الْغَدَاةِ: لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَانَ كَعَتَاقِ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ»**.

55 ـ بَابُ فَضْلِ الحَامِدِينَ

3800 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرِ بْنِ بَشِيرِ بْنِ الْفَاكِهِ؛ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، ابْنَ عَمِّ جَابِرٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«أَفْضَلُ الذِّكْرِ، لاَ إِلَهَ إِلاَّ اللَّهِ. وَأَفْضَلُ الدُّعَاءِ، الْحَمْدُ لِلَّهِ»**.

3801 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا صَدَقَةُ بْنُ بَشِيرٍ، مَوْلَى الْعُمَرِيِّينَ، قَالَ: سَمِعْتُ قُدَامَةَ بْنَ إِبْرَاهِيمَ الْجُمَحِيَّ يُحَدِّثُ أَنَّهُ كَانَ يَخْتَلِفُ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، وَهُوَ غُلاَمٌ. وَعَلَيْهِ ثَوْبَانِ مُعَصْفَرَانِ. قَالَ: فَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَهُمْ: **«أَنَّ عَبْداً مِنْ عِبَادِ اللَّهِ قَالَ: يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلاَلِ وَجْهِكَ وَلِعَظِيمِ سُلْطَانِكَ. فَعَضَّلَتْ بِالْمَلَكَيْنِ. فَلَمْ يَدْرِيَا كَيْفَ يَكْتُبَانِهَا. فَصَعِدَا إِلَى السَّمَاءِ وَقَالاَ: يَا رَبَّنَا إِنَّ عَبْدَكَ قَدْ قَالَ مَقَالَةً لاَ نَدْرِي كَيْفَ نَكْتُبُهَا. قَالَ اللَّهُ عَزَّ وَجَلَّ، وَهُوَ أَعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا قَالَ عَبْدِي؟ قَالاَ: يَا رَبِّ إِنَّهُ قَالَ: يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلاَلِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَقَالَ اللَّهُ، عَزَّ وَجَلَّ، لَهُمَا: اكْتُبَاهَا كَمَا قَالَ عَبْدِي حَتَّى يَلْقَانِي فَأَجْزِيَهُ بِهَا»**.

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"Write it just as it has been said by My servant until he meets Me (on the Day of Judgement), so that I will give him reward for it."

3802- It is narrated on the authority of Abd Al-Jabbar Ibn Wa'il from his father that he said: I was offering prayer with the Messenger of Allah "Allah's blessing and peace be upon him" when a man said: "Praise be to Allah, as much, good and blessed as it should be!" When the Messenger of Allah "Allah's blessing and peace be upon him" concluded the prayer he asked: "Who has said that (statement)?" the man said: "I have done, with no intention but good." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the gates of the heaven have been opened to it, and nothing averted it from reaching the Throne (of Authority to receive a quick response)."

3803- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw something he liked, he would say: "Praise be to Allah, with Whose Favour the good things are done!" and whenever he saw something he disliked he would say: "Praise be to Allah on whichever state (one is)."

3804- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "Praise be to Allah on whichever state (one is): O Lord! I seek refuge with You from (being in) the state of the denizens of the fire (of Hell)."

3805- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No favour is granted by Allah to one of his servants, for which he says: "Praise be to Allah" but that whatever (praise) he gives is much better than whatever (favour) he takes."

[56] The Excellence Of Glorifying (Allah)

3806- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "There are two words, and even though they are so much light (or easy) for one's tongue to say, they are so much heavy in weight of one's scale (of justice), so much dearer to (Allah) Most Gracious.. They are: "Glorified be Allah, by whose praise (I exalt Him)! Glorified be Allah, the great!""

3807- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" passed by him while he was planting. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "O Abu Hurairah! What is that which you are sowing?" he said: I said to him "Some plants for me." On that he said to

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3802 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ؛ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ، فَقَالَ رَجُلٌ: الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ. فَلَمَّا صَلَّى النَّبِيُّ ﷺ قَالَ: «**مَنْ ذَا الَّذِي قَالَ هٰذَا؟**» قَالَ الرَّجُلُ: أَنَا. وَمَا أَرَدْتُ إِلاَّ الْخَيْرَ. فَقَالَ: «**لَقَدْ فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ. فَمَا نَهْنَهَا شَيْءٌ دُونَ الْعَرْشِ**».

3803 ـ **حدّثنا** هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ، أَبُو مَرْوَانَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا رَأَىٰ مَا يُحِبُّ قَالَ: «**الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ**». وَإِذَا رَأَىٰ مَا يَكْرَهُ قَالَ: «**الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ**».

3804 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ مُوسَىٰ بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «**الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. رَبِّ أَعُوذُ بِكَ مِنْ حَالِ أَهْلِ النَّارِ**».

3805 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا أَبُو عَاصِمٍ عَنْ شَبِيبِ بْنِ بِشْرٍ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَقَالَ: الْحَمْدُ لِلَّهِ، إِلاَّ كَانَ الَّذِي أَعْطَاهُ أَفْضَلَ مِمَّا أَخَذَ**».

56 ـ بَابُ فَضْلِ التَّسْبِيحِ

3806 ـ **حدّثنا** أَبُو بِشْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كَلِمَتَانِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمٰنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ**».

3807 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي سِنَانٍ، عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ وَهُوَ يَغْرِسُ غَرْساً، فَقَالَ: «**يَا أَبَا هُرَيْرَةَ مَا الَّذِي تَغْرِسُ؟**» قُلْتُ: غِرَاساً لِي. قَالَ:

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him: "Should I not guide you to plants, much better for you than that?" I said: "Yes, O Messenger of Allah." He said: "Say: "Glory be to Allah; Praise be to Allah; Allah is Greater; and there is neither might nor power but with Allah" so that by each one of those (statements), a tree will be planted for you in the Garden."

3808- It is narrated on the authority of Ibn Abbas from Juwairiyah that the Messenger of Allah "Allah's blessing and peace be upon him" passed by her when or after he had offered the Morning prayer, and she was celebrating (the Praises of) Allah; and when the day rose high, or when it was midday, he returned and she was in the same state (of celebration). On that he said to her: "Since I left you (and returned), I said four statements thrice, which are graver and more weighty than what you were saying: they are: "Glorified be Allah as much as the number of His creation; Glorified be Allah as much as the Good Pleasure of His Own Self; Glorified be Allah as much as the weight of His Throne (of Authority); Glorified be Allah as much as the continuum of His Words!""

3809- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of the Majesty of Allah such Glorification, affirming monotheism (i.e. the statement "There is no god but Allah"), and praising (Allah), turn round the Throne (of Authority), sounding like the sounding of bees, making a mention of him who utters them: does one not like to have such as makes or keeps making a mention of him (in the Presence of Allah Almighty)?"

3810- It is narrated on the authority of Umm Hani' that she said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Guide me to a deed (which might be a source of benefit for me) for I've grown too old, weak and fat (to do more deeds)." On that he said: "To magnify Allah one hundred times, praise Allah one hundred times, and glorify Allah one hundred times is much better for you than to offer one hundred reined saddled horses in the Cause of Allah, to sacrifice one hundred camels and even (to emancipate) one hundred slaves."

3811- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Four statements are the best of speech, and there is no harm on you to start with whichever of them: "Glory be to Allah; praise be to Allah; there is no god (to be worshipped) but Allah; and Allah is Greater.""

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«أَلاَ أَدُلُّكَ عَلَى غِرَاسٍ خَيْرٍ لَكَ مِنْ هٰذَا؟» قَالَ: بَلَىٰ. يَا رَسُولَ اللَّهِ قَالَ: «قُلْ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ، يُغْرَسْ لَكَ، بِكُلِّ وَاحِدَةٍ، شَجَرَةٌ فِي الْجَنَّةِ».

3808 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مِسْعَرٌ. حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي رِشْدِينَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ؛ قَالَتْ: مَرَّ بِهَا رَسُولُ اللَّهِ ﷺ، حِينَ صَلَّى الْغَدَاةَ، أَوْ بَعْدَمَا صَلَّى الْغَدَاةَ، وَهِيَ تَذْكُرُ اللَّهَ. فَرَجَعَ حِينَ ارْتَفَعَ النَّهَارُ، (أَوْ قَالَ انْتَصَفَ) وَهِيَ كَذٰلِكَ. فَقَالَ: «لَقَدْ قُلْتُ، مُنْذُ قُمْتُ عَنْكِ: أَرْبَعَ كَلِمَاتٍ، ثَلاَثَ مَرَّاتٍ. وَهِيَ أَكْثَرُ وَأَرْجَحُ (أَوْ أَوْزَنُ) مِمَّا قُلْتِ: سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ. سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ. سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ. سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ».

3809 ـ حدّثنا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ عَنْ مُوسَى بْنِ أَبِي عِيسَى الطَّحَّانِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَوْ عَنْ أَخِيهِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِمَّا تَذْكُرُونَ مِنْ جَلاَلِ اللَّهِ، التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّحْمِيدَ. يَنْعَطِفْنَ حَوْلَ الْعَرْشِ. لَهُنَّ دَوِيٌّ كَدَوِيِّ النَّحْلِ. تُذَكِّرُ بِصَاحِبِهَا. أَمَا يُحِبُّ أَحَدُكُمْ أَنْ يَكُونَ لَهُ، (أَوْ لاَ يَزَالَ لَهُ)، مَنْ يُذَكِّرُ بِهِ؟».

3810 ـ حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا أَبُو يَحْيَىٰ زَكَرِيَّا بْنُ مَنْظُورٍ. حَدَّثَنِي مُحَمَّدُ بْنُ عُقْبَةَ بْنِ أَبِي مَالِكٍ عَنْ أُمِّ هَانِىءٍ؛ قَالَتْ: أَتَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ. فَإِنِّي قَدْ كَبِرْتُ وَضَعُفْتُ وَبَدُنْتُ. فَقَالَ: «كَبِّرِي اللَّهَ مِائَةَ مَرَّةٍ. وَاحْمَدِي اللَّهَ مِائَةَ مَرَّةٍ. وَسَبِّحِي اللَّهَ مِائَةَ مَرَّةٍ. خَيْرٌ مِنْ مِائَةِ فَرَسٍ مُلْجَمٍ مُسْرَجٍ فِي سَبِيلِ اللَّهِ. وَخَيْرٌ مِنْ مِائَةِ بَدَنَةٍ. وَخَيْرٌ مِنْ مِائَةِ رَقَبَةٍ».

3811 ـ حدّثنا أَبُو عُمَرَ، حَفْصُ بْنُ عَمْرٍو. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَرْبَعٌ، أَفْضَلُ الْكَلاَمِ. لاَ يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ».

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3812- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: "Glory be to Allah, with Whose Praises (I exalt Him)" one hundred times (a day), his sins will be forgiven for him, even though they are like the foam of the sea (in abundance)."

3813- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I advise you to say (so often): "Glory be to Allah; praise be to Allah; there is no god (to be worshipped) but Allah; and Allah is Greater": for indeed, they remove sins in the same way as a tree gets rid of its leafs."

[57] Asking For (Allah's) Forgiveness

3814- It is narrated on the authority of Ibn Umar that he said: Perhaps the Messenger of Allah "Allah's blessing and peace be upon him" said one hundred times as we counted them in one session: "O Lord! Forgive for me and turn in repentance to me: You are Oft-Returning, Most Merciful".

3815- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I ask for Allah's Forgiveness, and turn to Him in repentance one hundred times a day."

3816- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I ask for Allah's Forgiveness, and turn to Him in repentance seventy times a day."

3817- It is narrated on the authority of Hudhaifah that he said: I was using foul language with my family, and it was just exclusive to them; and when I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said to me: "Where are you from asking for (Allah's) Forgiveness? You should ask for Allah's Forgiveness seventy times a day."

3818- It is narrated on the authority of Abdullah Ibn Busr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed be he, who will find in his document (of deeds) an abundance of asking for (Allah's) Forgiveness."

3819- It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sticks to asking for (Allah's) Forgiveness, Allah makes for him

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3812 ـ **حدّثنا** نَصْرُ بْنُ عَبْدِ الرَّحْمٰنِ الْوَشَّاءُ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، مِائَةَ مَرَّةٍ، غُفِرَتْ لَهُ ذُنُوبُهُ. وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ»**.

3813 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عُمَرَ بْنِ رَاشِدٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«عَلَيْكَ بِسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ؛ فَإِنَّهَا ـ يَعْنِي ـ يَحُطُّنَ الْخَطَايَا كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا»**.

57 ـ بَابُ الاسْتِغْفَارِ

3814 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ وَالْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ مِغْوَلٍ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: إِنْ كُنَّا لَنَعُدُّ لِرَسُولِ اللَّهِ ﷺ فِي الْمَجْلِسِ يَقُولُ: **«رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ»**، مِائَةَ مَرَّةٍ.

3815 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنِّي لأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، فِي الْيَوْمِ، مِائَةَ مَرَّةٍ»**.

3816 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ مُغِيرَةَ بْنِ أَبِي الْحُرِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَىٰ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنِّي لأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، فِي الْيَوْمِ، سَبْعِينَ مَرَّةً»**.

3817 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْمُغِيرَةِ، عَنْ حُذَيْفَةَ؛ قَالَ: كَانَ فِي لِسَانِي ذَرَبٌ عَلَىٰ أَهْلِي. وَكَانَ لاَ يَعْدُوهُمْ إِلَىٰ غَيْرِهِمْ. فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: **«أَيْنَ أَنْتَ مِنَ الاسْتِغْفَارِ؟ تَسْتَغْفِرُ اللَّهَ، فِي الْيَوْمِ، سَبْعِينَ مَرَّةً»**.

3818 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَبِي. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ؛ سَمِعْتُ عَبْدَ اللَّهِ بْنَ بُسْرٍ يَقُولُ: قَالَ النَّبِيُّ ﷺ: **«طُوبَىٰ لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَاراً كَثِيراً»**.

3819 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الْحَكَمُ بْنُ مُصْعَبٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّهُ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ لَزِمَ الاسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجاً، وَمِنْ كُلِّ ضِيقٍ مَخْرَجاً، وَرَزَقَهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ»**.

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release from every distress, and a way out of every difficulty, and further provides him with sustenance from sources which he does not expect."

3820- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! Make me of those who expect good when they do well, and ask for (Allah's) Forgiveness when they do evil."

[58] The Excellence Of Work

3821- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "He, who comes with even a single good deed, will have ten times the like of it, and I will give him more; and he, who comes with a single evil deed will have only the like of it, and further I might forgive it; and he who comes a span nearer to Me, I will go a cubit nearer to him; and he who comes a cubit nearer to Me, I will come a distance of two outstretched arms nearer to him; and he who comes to me walking, I will come to him running; and he, who meets Me with sins as much as filling the earth, provided that he ascribes none to Me (in worship), I will meet him with its like of forgiveness."

3822- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I am just as my slave thinks of me. I am with him when He remembers me. If he remembers me in himself, I too, will remember him in myself. If he remembers me in a group of people, I shall remember him in a group of angels, (or in a better group). If he comes a span nearer to Me, I will go a cubit nearer to him. If he comes a cubit nearer to Me, I will come a distance of two outstretched arms nearer to him. If he comes to me walking, I will come to him running. "

3823- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The reward of) every deed of mankind is multiplied for him on average of ten to seven hundredfold for every good deed; and Allah Almighty says: "Except fasting, which is for Me, and I give reward for it (as much as I will)."""

[59] What About "There Is No Might Nor Power But With Allah"

3824- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" heard me saying: "There is neither might nor power but with Allah", thereupon he said to me: "O Abdullah Ibn Qais! Should I not guide you to a statement

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3820 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: **«اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبْشَرُوا. وَإِذَا أَسَاءُوا اسْتَغْفَرُوا»**.

58 ـ بَابُ فَضْلِ العَمَلِ

3821 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا، وَأَزِيدُ. وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ مِثْلُهَا، أَوْ أَغْفِرُ. وَمَنْ تَقَرَّبَ مِنِّي شِبْراً تَقَرَّبْتُ مِنْهُ ذِرَاعاً. وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعاً تَقَرَّبْتُ مِنْهُ بَاعاً. وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً. وَمَنْ لَقِيَنِي بِقِرَابِ الأَرْضِ خَطِيئَةً، ثُمَّ لاَ يُشْرِكُ بِي شَيْئاً، لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً»**.

3822 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَقُولُ اللَّهُ سُبْحَانَهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي. وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلإٍ ذَكَرْتُهُ فِي مَلإٍ خَيْرٍ مِنْهُمْ. وَإِنِ اقْتَرَبَ إِلَيَّ شِبْراً اقْتَرَبْتُ إِلَيْهِ ذِرَاعاً. وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً»**.

3823 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ لَهُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ. قَالَ اللَّهُ سُبْحَانَهُ: إِلاَّ الصَّوْمَ، فَإِنَّهُ لِي. وَأَنَا أَجْزِي بِهِ»**.

59 ـ بَابُ مَا جَاءَ فِي «لا حَوْلَ ولا قُوَّةَ إِلَّا بِاللهِ»

3824 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا جَرِيرٌ عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، قَالَ: سَمِعَنِي النَّبِيُّ ﷺ وَأَنَا أَقُولُ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. قَالَ: **«يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ؟»**. قُلْتُ: بَلَى.

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from the treasures of the Garden?" I said: "Yes, O Messenger of Allah!" he said: "Say: "There is neither might nor power but with Allah.""

3825- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Should I not guide you to a statement from the treasures of the Garden?" I said: "Yes, O Messenger of Allah!" he said: "It is: "There is neither might nor power but with Allah.""

3826- It is narrated on the authority of Hazim Ibn Harmalah that he said: I passed by the Messenger of Allah "Allah's blessing and peace be upon him", and he said to me: "O Hazim! Say more often: "There is neither might nor power but with Allah": for indeed, it is from the treasures of the Garden."

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يَا رَسُولَ اللَّهِ! قَالَ: «**قُلْ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ**».

3825 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**أَلاَ أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟**» قُلْتُ: بَلَىٰ. يَا رَسُولَ اللَّهِ! قَالَ: «**لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ**».

3826 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدٍ الْمَدَنِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ. حَدَّثَنَا خَالِدُ بْنُ سَعِيدٍ عَنْ أَبِي زَيْنَبَ، مَوْلَىٰ حَازِمِ بْنِ حَرْمَلَةَ، عَنْ حَازِمِ بْنِ حَرْمَلَةَ؛ قَالَ: مَرَرْتُ بِالنَّبِيِّ ﷺ فَقَالَ لِي: «**يَا حَازِمُ أَكْثِرْ مِنْ قَوْلِ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. فَإِنَّهَا مِنْ كُنُوزِ الْجَنَّةِ**».

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(34) THE BOOK OF SUPPLICATION

[1] The Excellence Of Supplication

3827- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not invoke Allah Almighty, He becomes angry with him."

3828- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, invoking (Allah) is out of service." Then, he recited: "And your Lord says: "Call on Me; I will answer your (Prayer).""" (Ghafir 60)

3829- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing is more cherished in the Sight of Allah Almighty than the supplication."

[2] The Supplication Of The Messenger Of Allah

3830- It is narrated on the authority of Ibn Abbas that he said that the Messenger of Allah "Allah's blessing and peace be upon him" used to say in his supplication: "O Allah! Help me (against my enemies) and do not help (my enemies) against me; support me (against my enemies) and do not support (my enemies) against me; make Your Schemes in my favour, and do not make them against me; guide me, and make guidance easy for me; and help me against such as transgresses the due limits against me. O Lord! Make me thankful to You, celebrating (the Praises of) You, fearing of You, obedient to You, devout to You, submissive and ever-turning to You (in service). O Lord! Accept my repentance, and wash off my sin, answer my invocation, guide my heart (to the straight path), make good my tongue (in celebrating You), make firm my argument, and deprive my heart of resentment." Abu Al-Hasan At-Tanafisi said: I asked Waki': should I say that (supplication) in the Qunut which I practice in the Witr prayer? He answered in the affirmative.

3831- It is narrated on the authority of Abu Hurairah that he said: Fatimah came to the Messenger of Allah "Allah's blessing and peace be upon him" to ask him for a servant, and he said: "I have nothing to give you." Then, she came back. Later on, he went to her and asked: "Is what you've asked for dearer (to you) or what is better than it?" Ali said to her: "Say: No: what is better than it (is much dearer to me)." She said so, thereupon he (the Prophet) said to her: "Then, you should say: "O (Allah) Lord of the seven heavens, and the Lord of the Throne (of Authority), Most

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34 ـ كِتَابُ الدُّعَاءِ

1 ـ بابُ فَضْلِ الدُّعَاءِ

3827 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبُو الْمَلِيحِ الْمَدَنِيُّ؛ قَالَ: سَمِعْتُ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لَمْ يَدْعُ اللَّهَ، سُبْحَانَهُ، غَضِبَ عَلَيْهِ**».

3828 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ زِرِّ بْنِ عَبْدِ اللَّهِ الْهَمْدَانِيِّ عَنْ سُبَيْعٍ الْكِنْدِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ**» ثُمَّ قَرَأَ: ﴿وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ﴾ [غافر: 60].

3829 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ، سُبْحَانَهُ، مِنَ الدُّعَاءِ**».

2 ـ بابُ دُعَاءِ رَسُولِ الله ﷺ

3830 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، سَنَةَ إِحْدَى وَثَلاَثِينَ وَمِائَتَيْنِ. حَدَّثَنَا وَكِيعٌ، فِي سَنَةِ خَمْسٍ وَتِسْعِينَ وَمِائَةٍ. قَالَ: حَدَّثَنَا سُفْيَانُ فِي مَجْلِسِ الأَعْمَشِ مُنْذُ خَمْسِينَ سَنَةً. حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ الْجَمَلِيُّ فِي زَمَنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَرِثِ الْمُكَتِّبِ عَنْ قَيْسِ بْنِ طَلْقٍ الْحَنَفِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ، فِي دُعَائِهِ: «**رَبِّ أَعِنِّي وَلاَ تُعِنْ عَلَيَّ. وَانْصُرْنِي وَلاَ تَنْصُرْ عَلَيَّ. وَامْكُرْ لِي وَلاَ تَمْكُرْ عَلَيَّ. وَاهْدِنِي وَيَسِّرِ الْهُدَى لِي. وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. رَبِّ اجْعَلْنِي لَكَ شَكَّاراً. لَكَ ذَكَّاراً. لَكَ رَهَّاباً. لَكَ مِطِيعاً. إِلَيْكَ مُخْبِتاً. إِلَيْكَ أَوَّاهاً مُنِيباً. رَبِّ تَقَبَّلْ تَوْبَتِي. وَاغْسِلْ حَوْبَتِي. وَأَجِبْ دَعْوَتِي. وَاهْدِ قَلْبِي. وَسَدِّدْ لِسَانِي. وَثَبِّتْ حُجَّتِي. وَاسْلُلْ سَخِيمَةَ قَلْبِي**».

قَالَ أَبُو الْحَسَنِ الطَّنَافِسِيُّ: قُلْتُ لِوَكِيعٍ: أَقُولُهُ فِي قُنُوتِ الْوِتْرِ؟ قَالَ: نَعَمْ.

3831 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ. حَدَّثَنَا أَبِي عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أَتَتْ فَاطِمَةُ النَّبِيَّ ﷺ تَسْأَلُهُ

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Great! O our Lord, and the Lord of all things, the Revealer of the Torah, the Gospel and the Grand Holy Qur'an: You are the First, and there is nothing before You, and the Last, and there is nothing after You; You are the Most Evident, and there is nothing above You, and You are the Most Hidden, and there is nothing beyond You. Remove the burden of debt from us and relieve us from want.""

3832- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "O Allah! I ask You (to endow me with) guidance, piety, chastity and independence (and freedom of want)."

3833- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "O Allah! Make me benefit from what you have instructed me in, and instruct me in what would avail me, and advance me in knowledge; and praise be to Allah on whichever state (one is), and I seek refuge with Allah from the punishment of the fire (of Hell)."

3834- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" used to say more often: "O Allah! Make my heart firm on Your Religion!" a man said: "O Messenger of Allah! Do you fear for us, even though we've believed in you, and trusted you in what you've brought (from Allah Almighty)?" on that he said: "No doubt, the hearts are between two of the Fingers of (Allah) Most Gracious, which He turns (whenever and wherever He likes)." Al-A'mash (a sub-narrator) beckoned with his fingers.

3835- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that Abu Bakr As-Siddiq said to the Messenger of Allah "Allah's blessing and peace be upon him": "Teach me a supplication, therewith I supplicate in my prayer." He said: "You might say: "O Allah! I've been so much unjust to myself, and none barring You could forgive sins: so, confer forgiveness upon me from Your Own Presence, and bestow mercy upon me: You are Oft-Forgiving, Most Merciful.""

3836- It is narrated on the authority of Abu Umamah Al-Bahili that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us and he was reclining against a stick, and when we intended to stand up (to show respect) for him, he said: "Do not do as the Persians do with their chiefs." We said: "O Messenger of Allah! Would that you invoke good upon us!" he said: "O Allah! Forgive for us, bestow Your Mercy upon us, and be well-pleased with us, accept (deeds) from us, and admit us to the

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خَادِماً. فَقَالَ لَهَا: «مَا عِنْدِي مَا أُعْطِيكِ» فَرَجَعَتْ. فَأَتَاهَا بَعْدَ ذٰلِكَ فَقَالَ: «الَّذِي سَأَلْتِ أَحَبُّ إِلَيْكِ، أَوْ مَا هُوَ خَيْرٌ مِنْهُ؟» فَقَالَ لَهَا عَلِيٌّ: قُولِي: لاَ. بَلْ مَا هُوَ خَيْرٌ مِنْهُ. فَقَالَتْ. فَقَالَ: «قُولِي: اللَّهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ. رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ. مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ الْعَظِيمِ. أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ. وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ».

3832 ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى».

3833 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي. وَعَلِّمْنِي مَا يَنْفَعُنِي. وَزِدْنِي عِلْماً. وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. وَأَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ».

3834 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا الأَعْمَشُ عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ ثَبِّتْ قَلْبِي عَلَى دِينِكَ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ تَخَافُ عَلَيْنَا وَقَدْ آمَنَّا بِكَ وَصَدَّقْنَاكَ بِمَا جِئْتَ بِهِ؟ فَقَالَ «إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمٰنِ، عَزَّ وَجَلَّ، يُقَلِّبُهَا».

وَأَشَارَ الأَعْمَشُ بِإِصْبَعَيْهِ.

3835 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ؛ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي. قَالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي. إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

3836 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ أَبِي مَرْزُوقٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ مُتَّكِئٌ عَلَى عَصاً. فَلَمَّا رَأَيْنَاهُ قُمْنَا. فَقَالَ: «لاَ تَفْعَلُوا كَمَا يَفْعَلُ أَهْلُ فَارِسٍ بِعُظَمَائِهَا» قُلْنَا: يَا رَسُولَ اللَّهِ لَوْ دَعَوْتَ اللَّهَ لَنَا قَالَ: «اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا، وَارْضَ عَنَّا، وَتَقَبَّلْ مِنَّا، وَأَدْخِلْنَا الْجَنَّةَ، وَنَجِّنَا مِنَ النَّارِ، وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ».

قَالَ: فَكَأَنَّمَا أَحْبَبْنَا أَنْ يَزِيدَنَا، فَقَالَ: «أَوَ لَيْسَ قَدْ جَمَعْتُ لَكُمُ الأَمْرَ؟».

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Garden, save us from the fire (of Hell), and mend all of our affairs." But, we seemed to have liked him to invoke more (good) for us, thereupon he said: "Is it not that I've combined (in the invocation the items of the) whole matter for you?"

3837- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from four things: from profitless knowledge, from a heart which never submits (to Allah in service), from a soul which is never satisfied, and from an invocation which receives no answer."

[3] What About Such As From Which The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him" Used To Seek Refuge

3838- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate (Allah) with those statements: "O Allah! I seek refuge with You from the affliction of the fire and from the punishment of the fire (of Hell); from the affliction of the grave and from the punishment of the grave; from the evil of the affliction of richness and from the evil of the affliction of poverty; and from the evil of the affliction of Al-Masih Ad-Dajjal (the Imposter of bulged out eye). O Allah! Wash (myself) of my mistakes with the water of snow and hailstones, and clean my heart from the mistakes in the same way as You've cleaned the white garment from filth; and keep me away from my mistakes as far as You've made the East from the West. O Allah! I seek refuge with You from laziness and old age, from committing sins and falling in debt."

3839- It is narrated on the authority of Farwah Ibn Nawfal that he said: I asked A'ishah about a supplication with which the Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate, thereupon she said: He used to say: "O Allah! I seek refuge with You from the evil of what I've done as well as from the evil of what I've not done yet."

3840- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the following supplication in the same way as he used to teach us a Surah from the Qur'an: "O Allah! I seek refuge with You from the punishment of (the fire of) Hell; and I seek refuge with You from the punishment of the grave; and I seek refuge with You from the affliction of Al-Masih Ad-Dajjal; and I seek refuge with You from the affliction of both life and death."

3841- It is narrated on the authority of A'ishah that she said: One night, I missed the Messenger of Allah "Allah's blessing and peace be upon him"

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3837 ـ **حدّثنا** عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الأَرْبَعِ: مِنْ عِلْمٍ لاَ يَنْفَعُ، وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ، وَمِنْ دُعَاءٍ لاَ يُسْمَعُ**».

3 ـ بابُ ما تَعَوَّذَ مِنْهُ رَسُولُ الله ﷺ

3838 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ، كَانَ يَدْعُو بِهٰؤُلاَءِ الْكَلِمَاتِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ. وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ. وَمِنْ شَرِّ فِتْنَةِ الْغِنَى وَشَرِّ فِتْنَةِ الْفَقْرِ. وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ. اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ. وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ. وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ**».

3839 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ هِلاَلٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ دُعَاءٍ كَانَ يَدْعُو بِهِ رَسُولُ اللَّهِ ﷺ. فَقَالَتْ: كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ**».

3840 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا بَكْرُ بْنُ سُلَيْمٍ. حَدَّثَنِي حُمَيْدٌ الْخَرَّاطُ عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا هٰذَا الدُّعَاءَ، كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ. وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ. وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ. وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ**».

3841 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ، ذَاتَ لَيْلَةٍ، مِنْ فِرَاشِهِ. فَالْتَمَسْتُهُ. فَوَقَعَتْ يَدِي عَلَى

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(and did not find him) in his bed, and when I looked for him, my hand touched the inside of his feet which he was holding in the mosque, and he was saying: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

3842- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from poverty, dispersion humiliation, and from being wrongful or wronged."

3843- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask Allah (to endow you with) beneficial knowledge, and seek refuge with Allah from fruitless knowledge."

3844- It is narrated on the authority of Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah) from cowardice, niggardliness, the geriatric age, the punishment of the grave, and the affliction of patience. Waki' says: It means that a man dies while being seduced before asking for Allah's Forgiveness from it.

[4] The Shortest And Most Expressive Statements Of Supplication

3845- It is narrated on the authority of Abu Malik: Sa'd Ibn Tariq from his father that he heard the Messenger of Allah "Allah's blessing and peace be upon him", when a man came to him and said: "O Messenger of Allah! What should I say when I invoke my Lord?" he said: "O Allah! Forgive me, and bestow mercy upon me! (O Allah! Give me power and health, and provide me with sustenance!" then, he gathered his four fingers barring the thumb) and said: "Those are to combine (all things related to) your religion and world."

3846- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" taught her to supplicate with the following supplication: "O Allah! I ask You (to give me) from all the good: its sooner or later (consequences), and what I do or do not know of it; and I seek refuge with You from all the evil: its sooner and later (consequences), and what I do or do not know of it! O Allah! I ask You (to give me) from the best of what Your servant and Prophet asked you, and I seek refuge with You from the worst of what Your servant and Prophet sought refuge with You! O Allah! I ask You (to admit me to) the Garden, and (to guide me to) whatever words and deeds make one much nearer to it;

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بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ. وَهُمَا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ. وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ. وَأَعُوذُ بِكَ مِنْكَ. لاَ أُحْصِي ثَنَاءً عَلَيْكَ. أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ**».

3842 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ جَعْفَرِ بْنِ عِيَاضٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَعَوَّذُوا بِاللَّهِ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ. وَأَنْ تَظْلِمَ أَوْ تُظْلَمَ**».

3843 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَلُوا اللَّهَ عِلْماً نَافِعاً. وَتَعَوَّذُوا بِاللَّهِ مِنْ عِلْمٍ لاَ يَنْفَعُ**».

3844 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَرْذَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الصَّدْرِ.

قَالَ وَكِيعٌ: يَعْنِي الرَّجُلَ يَمُوتُ عَلَى فِتْنَةٍ، لاَ يَسْتَغْفِرُ اللَّهَ مِنْهَا.

4 ـ بَابُ الْجَوَامِعِ مِنَ الدُّعَاءِ

3845 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا أَبُو مَالِكٍ، سَعْدُ بْنُ طَارِقٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَقَدْ أَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ أَقُولُ، حِينَ أَسْأَلُ رَبِّي؟ قَالَ: «**قُلِ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي**» وَجَمَعَ أَصَابِعَهُ الأَرْبَعَ إِلاَّ الإِبْهَامَ: «**فَإِنَّ هَؤُلاَءِ يَجْمَعْنَ لَكَ دِينَكَ وَدُنْيَاكَ**».

3846 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. أَخْبَرَنِي جَبْرُ بْنُ حَبِيبٍ، عَنْ أُمِّ كُلْثُومٍ بِنْتِ أَبِي بَكْرٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَهَا هٰذَا الدُّعَاءَ: «**اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ. وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ، قَضَيْتَهُ لِي، خَيْراً**».

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and I seek refuge with You from the fire (of Hell), and from whatever words and deeds make one much nearer to it; and I ask You to make good every judgement You decide pertaining to me."

3847- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked a man: "What do you say in the prayer?" he said: "I recite the testification (Tashahhud), and then ask Allah (to admit me to) the Garden, and seek refuge (with Him) from the fire (of Hell). By Allah, I'm not well-versed in such hidden words as you and Mu'adh say (therewith to invoke Allah)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should we use hidden words pertaining to it (asking Allah for the Garden and seeking with Him from the fire of Hell)?"

[5] Invoking (Allah To Provide One) With Forgiveness And Health

3848- It is narrated on the authority of Anas Ibn Malik that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Which invocation is the best?" he said: "Invoke your Lord (to give you) both forgiveness and health in the world and the hereafter." Then, he came to him on the coming day and said: "O Messenger of Allah! Which invocation is the best?" he said: "Invoke your Lord (to give you) both forgiveness and health in the world and the hereafter." On the third day he came to him and said: "O Messenger of Allah! Which invocation is the best?" he said: "Invoke your Lord (to give you) both forgiveness and health in the world and the hereafter: if you are granted both forgiveness and health in the world and the hereafter, you've indeed become prosperous."

3849- It is narrated on the authority of Abu Bakr that just after the Messenger of Allah "Allah's blessing and peace be upon him" had died, he said: "Last year, the Messenger of Allah "Allah's blessing and peace be upon him" took this position of mine..." and then Abu Bakr went on weeping, after which he resumed: "I advise you to stick to telling the truth, for it is in the company of dutifulness (and piety), and both will (admit one) to the Garden; and I beware you of telling lies, for it is in the company of wickedness, and both will (admit one) to the fire (of Hell). You further should invoke Allah (to endow you with) power and health, for none has been given, after certainty (of faith) a thing better than power and health. You should not envy one another, nor should you show hatred to one another, nor should you sever the relation with one another, nor should you show desertion to one another, and rather be, Allah's servants, brothers (in the religion of Allah)!"

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3847 ـ **حدّثنا** يُوسُفُ بْنُ مُوسَى الْقَطَّانُ. حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، لِرَجُلٍ: «**مَا تَقُولُ فِي الصَّلاَةِ؟**» قَالَ: أَتَشَهَّدُ ثُمَّ أَسْأَلُ اللَّهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ. أَمَا وَاللَّهِ مَا أُحْسِنُ دَنْدَنَتَكَ، وَلاَ دَنْدَنَةَ مُعَاذٍ. قَالَ: «**حَوْلَهَا نُدَنْدِنُ**».

5 ـ بابُ الدُّعَاءِ بالعَفْوِ والعَافِيَةِ

3848 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. أَخْبَرَنِي سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «**سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ، فِي الدُّنْيَا وَالآخِرَةِ**» ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «**سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ، فِي الدُّنْيَا وَالآخِرَةِ**». ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّالِثِ، فَقَالَ: يَا نَبِيَّ اللَّهِ أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «**سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ. فَإِذَا أُعْطِيتَ الْعَفْوَ وَالْعَافِيَةَ، فِي الدُّنْيَا وَالآخِرَةِ، فَقَدْ أَفْلَحْتَ**».

3849 ـ **حدّثنا** أَبُو بَكْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ؛ قَالَ: سَمِعْتُ شُعْبَةَ عَنْ يَزِيدَ بْنِ خُمَيْرٍ؛ قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ يُحَدِّثُ عَنْ أَوْسَطَ بْنِ إِسْمَاعِيلَ الْبَجَلِيِّ؛ أَنَّهُ سَمِعَ أَبَا بَكْرٍ، حِينَ قُبِضَ النَّبِيُّ ﷺ يَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ، فِي مَقَامِي هٰذَا، عَامَ الأَوَّلِ (ثُمَّ بَكَى أَبُو بَكْرٍ) ثُمَّ قَالَ: «**عَلَيْكُمْ بِالصِّدْقِ. فَإِنَّهُ مَعَ الْبِرِّ. وَهُمَا فِي الْجَنَّةِ. وَإِيَّاكُمْ وَالْكَذِبَ. فَإِنَّهُ مَعَ الْفُجُورِ. وَهُمَا فِي النَّارِ. وَسَلُوا اللَّهَ الْمُعَافَاةَ. فَإِنَّهُ لَمْ يُؤْتَ أَحَدٌ، بَعْدَ الْيَقِينِ، خَيْراً مِنَ الْمُعَافَاةِ. وَلاَ تَحَاسَدُوا. وَلاَ تَبَاغَضُوا. وَلاَ تَقَاطَعُوا. وَلاَ تَدَابَرُوا. وَكُونُوا، عِبَادَ اللَّهِ إِخْوَاناً**».

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3850- It is narrated on the authority of A'ishah that she asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me: if I happen to agree with the night of Power (Qadr): what should I invoke (Allah)?" he said: "You should say: "O Allah! You are the One Who forgive again and again and love forgiveness: so, please, forgive me!"

3851- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (statement of) supplication therewith one supplicates much better than (the following): "O Allah! I ask You to (endow me with) health and power in both the world and the hereafter.""

[6] When One Supplicates, Let Him Start With Himself

3852- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah bestow mercy upon us and (Hud) the brethren of the Ad (people)!"

[7] The Invocation Receives Answer As Long As One Is Not Hasty

3853- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's invocation shall receive answer as long as he is not hasty." It was said: "How is he hasty O Messenger of Allah?" he said: "By saying: I've invoked Allah (so many times) and he has given no answer to me."

[8] One Should Not Say (In His Invocation): "O Allah! Please Forgive Me If You So Like!"

3854- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say (in his invocation): "O Allah! Please forgive me if You so like!" on the contrary, let him affirm his invocation, for no one could force Allah (to do what he does not like)."

[9] The Greatest Name Of Allah

3855- It is narrated on the authority of Asma' Bint Yazid that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Greatest Name is in the following two Holy Verses: "And your God is One God: there is no god but He, Most Gracious, Most Merciful" (Al-Baqarah 163) and the opening Verse of the Surah of Al Imran (i.e. "Allah! there is no god but He, the Living, the Self-Subsisting, Eternal.")."

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3850 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ وَافَقْتُ لَيْلَةَ الْقَدْرِ، مَا أَدْعُو؟ قَالَ: «**تَقُولِينَ: اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ، فَاعْفُ عَنِّي**».

3851 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنِ الْعَلاَءِ بْنِ زِيَادٍ الْعَدَوِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ دَعْوَةٍ يَدْعُو بِهَا الْعَبْدُ، أَفْضَلَ مِنَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْمُعَافَاةَ فِي الدُّنْيَا وَالآخِرَةِ**».

6 ـ بابٌ «إذا دَعَا أَحَدُكُمْ فَلْيَبْدَأْ بِنَفْسِهِ»

3852 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَرْحَمُنَا اللَّهُ، وَأَخَا عَادٍ**».

7 ـ بابٌ «يُسْتَجَابُ لأَحَدِكُمْ ما لَمْ يَعْجَلْ»

3853 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ**» قِيلَ: وَكَيْفَ يَعْجَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «**يَقُولُ: قَدْ دَعَوْتُ اللَّهَ، فَلَمْ يَسْتَجِبِ اللَّهُ لِي**».

8 ـ بابٌ «لا يَقُولُ الرَّجُلُ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ»

3854 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ ابْنِ عَجْلاَنَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي، إِنْ شِئْتَ. وَلْيَعْزِمْ فِي الْمَسْأَلَةِ. فَإِنَّ اللَّهَ لاَ مُكْرِهَ لَهُ**».

9 ـ بابُ اسْمِ اللهِ الأَعْظَمِ

3855 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اسْمُ اللَّهِ الأَعْظَمُ، فِي هَاتَيْنِ الآيَتَيْنِ: ﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ﴾ وَفَاتِحَةِ سُورَةِ آلِ عِمْرَانَ**».

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3856- It is narrated on the authority of Al-Qasim that he said: Allah's Greatest Name, therewith, if He is asked for something, He will respond, lies in three Surahs: Al-Baqarah, Al Imran and Taha.

(...) The same is narrated on the authority of Al-Qasim from Abu Umamah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

3857- It is narrated on the authority of Abdullah Ibn Buraidah from his father that once, the Messenger of Allah "Allah's blessing and peace be upon him" heard someone supplicating: "O Allah! I beseech you by (the fact that) You are the One and Only, the Eternal, Absolute, Who begetteth not, nor is He begotten And there is none like unto Him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, this (man) has asked Allah by His Greatest Name, therewith if He is asked (for something), He soon gives it, and if He is invoked, He soon responds (to the invocation)."

3858- It is narrated on he authority of Anas Ibn Malik that once, the Messenger of Allah "Allah's blessing and peace be upon him" heard a man saying: "O Allah! I invoke You with the fact that to You be all the praises: there is no god (to be worshipped) but You, the One and Only, with You there is no partner, the Bestower of favours and gifts, the Primal Creator of both the heavens and the earth, the One Full of Majesty, Bounty and Honour!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, this (man) has asked Allah by His Greatest Name, therewith if He is asked (for something), He soon gives it, and if He is invoked, He soon responds (to the invocation)."

3859- It is narrated on the authority of A'ishah that she said: Once, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "O Allah! I invoke You by Your Pure, Good, Blessed Name, which is the dearest to You, therewith, if You are invoked, You will respond (to the invocation) soon, and if You are asked for something, You will give it, and if You are asked for mercy, You will bestow Your Mercy, and if You are asked for release, You will soon give release!" on another day, he said to me: "O A'ishah! Have you learnt that Allah has guided me to His Greatest Name, therewith, if He is invoked, He will soon give answer?" I said: "O Messenger of Allah! Let my father and mother be sacrificed for you! Teach it to me!" he said: "It is not befitting for you (to learn it) O A'ishah!" I then moved away, and kept sitting for a while, after which I stood up and kissed his head, and said: "O Messenger of Allah! Teach it to me!" he said: "It is not befitting for you O A'ishah that I should

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3856 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلاَءِ، عَنِ الْقَاسِمِ؛ قَالَ: اسْمُ اللَّهِ الأَعْظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي سُوَرٍ ثَلاَثٍ: الْبَقَرَةِ وَآلِ عِمْرَانَ وَطٰهٰ.

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ؛ قَالَ: ذَكَرْتُ ذٰلِكَ لِعِيسَى بْنِ مُوسَى. فَحَدَّثَنِي أَنَّهُ سَمِعَ غَيْلاَنَ بْنَ أَنَسٍ يُحَدِّثُ عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

3857 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ أَنَّهُ سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى، وَإِذَا دُعِيَ بِهِ أَجَابَ»**.

3858 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبُو خُزَيْمَةَ عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ. لاَ إِلٰهَ إِلاَّ أَنْتَ. وَحْدَكَ لاَ شَرِيكَ لَكَ. الْمَنَّانُ. بَدِيعُ السَّمٰوَاتِ وَالأَرْضِ. ذُو الْجَلاَلِ وَالإِكْرَامِ. فَقَالَ: **«لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى، وَإِذَا دُعِيَ بِهِ أَجَابَ»**.

3859 ـ **حدّثنا** أَبُو يُوسُفَ الصَّيْدَلاَنِيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ الْفَزَارِيِّ، عَنْ أَبِي شَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ الْجُهَنِيِّ، عَنْ عَائِشَةَ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الأَحَبِّ إِلَيْكَ، الَّذِي إِذَا دُعِيتَ بِهِ أَجَبْتَ. وَإِذَا سُئِلْتَ بِهِ أَعْطَيْتَ. وَإِذَا اسْتُرْحِمْتَ بِهِ رَحِمْتَ. وَإِذَا اسْتُفْرِجْتَ بِهِ فَرَّجْتَ»**.

قَالَتْ: وَقَالَ، ذَاتَ يَوْمٍ: **«يَا عَائِشَةُ هَلْ عَلِمْتِ أَنَّ اللَّهَ قَدْ دَلَّنِي عَلَى الاِسْمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ؟»** قَالَتْ، فَقُلْتُ: يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي فَعَلِّمْنِيهِ. قَالَ: **«إِنَّهُ لاَ يَنْبَغِي لَكِ، يَا عَائِشَةُ»** قَالَتْ: فَتَنَحَّيْتُ وَجَلَسْتُ سَاعَةً. ثُمَّ قُمْتُ فَقَبَّلْتُ رَأْسَهُ،

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teach it to you! It is not befitting for you to invoke by it for anything of this world!" then, I got up, performed ablution, and offered a two-rak'ah prayer, in which I said: "O Allah! I call You Allah, and I call You Rahman (Most Gracious), and I call You the Most Kind, Beneficent, Most Merciful; and I call You by all of Your Most Beautiful Names: what I do and I do not learn of them, to forgive me, and bestow Your Mercy upon me!" on that the Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "No doubt, this (Greatest Name of Allah) lies in those Names, by which you've invoked (Allah)."

[10] Allah's Most Beautiful Names

3860- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has ninety-nine Names, i.e. one hundred minus one; and whoever keeps them (by heart and acts upon them) will be admitted to the Garden."

3861- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has ninety-nine Names, i.e. one hundred minus one; and He is (One and this is an) Odd, and He loves the odd (of numbers); and whoever keeps them (by heart and acts upon them) will be admitted to the Garden; and they go as follows: Allah Almighty, Ar-Rahman (Most Gracious),, Ar-Rahim (Most Merciful), Al-Malik (The Sovereign), Al- Quddus (The Holy One), As-Salam (The Source Of Peace And Perfection), Al-Mu'min (The Guardian Of Faith And Security), Al-Muhaimin (The Preserver Of Safety), Al-'Aziz (The Exalted In Might), Al-Jabbar (The Compeller), Al-Mutakabbir (The Supreme), Al-Khaliq (The Creator), Al-Bari '(The Evolver), Al-Musawwir (The Bestower Of Forms), Al-Ghaffar (The One Who Forgives Again And Again), Al-Qahhar (The Irresistible), Al-Wahhab (The Grantor Of Bounties Without Measure), Ar-Razzaq (The Bestower Of Sustenance), Al-Fattah (The One Who Decides The Matters), Al-'Alim (The Omniscient), Al-Qabid (The One Who Takes Hold), Al-Basit (The One Who Enlarges), Al-Khafid (The One Who Brings Low), Ar-Rafi '(The One Who Raises High), Al-Mu'izz, Al-Mudhill (The One Who Gives Honour, The One Who Puts To Humiliation), As-Samee '(The All-Hearing), Al-Basir (The All-Seeing), Al-Hakam (The Judge), Al-Adl (The (Source Of) Justice), Al-Latif (The Most Courteous, Knower Of The Finest Mysteries), Al-Khabir (The Well-Acquainted (With All Things), Al-'Halim (The Most Forbearing), Al-'Azim (The Most Great), Al-Ghafur (The Oft-Forgiving), Ash-Shakur (The Most Ready To Appreciate (Service)), Al-'Aliyy (The Most High), Al-Kabir (The Most Magnificent), Al-'Hafiz (The Guardian And Preserver),

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ثُمَّ قُلْتُ: يَا رَسُولَ اللَّهِ عَلِّمْنِيهِ. قَالَ: «**إِنَّهُ لاَ يَنْبَغِي لَكِ، يَا عَائِشَةُ أَنْ أُعَلِّمَكِ. إِنَّهُ لاَ يَنْبَغِي لَكِ أَنْ تَسْأَلِي بِهِ شَيْئاً مِنَ الدُّنْيَا**». قَالَتْ: فَقُمْتُ فَتَوَضَّأْتُ. ثُمَّ صَلَّيْتُ رَكْعَتَيْنِ. ثُمَّ قُلْتُ: اللَّهُمَّ إِنِّي أَدْعُوكَ اللَّهَ. وَأَدْعُوكَ الرَّحْمٰنَ. وَأَدْعُوكَ الْبَرَّ الرَّحِيمَ. وَأَدْعُوكَ بِأَسْمَائِكَ الْحُسْنَىٰ كُلِّهَا، مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ. أَنْ تَغْفِرَ لِي وَتَرْحَمَنِي. قَالَتْ: فَاسْتَضْحَكَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «**إِنَّهُ لَفِي الأَسْمَاءِ الَّتِي دَعَوْتِ بِهَا**».

10 ـ بابُ أَسْمَاءِ اللهِ عَزَّ وجَلَّ

3860 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْماً. مِائَةً إِلاَّ وَاحِداً. مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ**».

3861 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِيُّ. حَدَّثَنَا أَبُو الْمُنْذِرِ زُهَيْرُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ. حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ الأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْماً. مِائَةً إِلاَّ وَاحِداً. إِنَّهُ وِتْرٌ يُحِبُّ الْوِتْرَ. مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ. وَهِيَ: اللَّهُ، الْوَاحِدُ، الصَّمَدُ، الأَوَّلُ، الآخِرُ، الظَّاهِرُ، الْبَاطِنُ، الْخَالِقُ، الْبَارِىءُ، الْمُصَوِّرُ، الْمَلِكُ، الْحَقُّ، السَّلاَمُ، الْمُؤْمِنُ، الْمُهَيْمِنُ، الْعَزِيزُ، الْجَبَّارُ، الْمُتَكَبِّرُ، الرَّحْمٰنُ، الرَّحِيمُ، اللَّطِيفُ، الْخَبِيرُ، السَّمِيعُ، الْبَصِيرُ، الْعَلِيمُ، الْعَظِيمُ، الْبَارُّ، الْمُتَعَالِ،**

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Al-Muqit (The Sustainer), Al-'Hasib (The Careful Account Taker), Al-Jalil (The One Full Of Majesty), Al-Karim (The Most Honourable, Most Generous), Ar-Raqib (The Watcher (Over All Things)), Al-Mujib (The Most Ready To Respond), Al-Wasi '(The All-Embracing), Al-'Hakim (The All-Wise), Al-Wadud (The One Full Of Loving-Kindness), Al-Majid (The One Full Of Glory), Al-Ba'ith (The One Who Sends, Or Raises From Dead), Ash-Shahid (The All-Witness), Al-'Haqq (The Truth), Al-Wakil (The Disposer Of Affairs), Al-Qawiyy (The One Full Of Strength), Al-Matin (The Steadfast), Al-Waliyy (The Friend And Protector), Al-'Hamid (The Praiseworthy), Al-Muhsi (The Account Taker), Al-Mubdi', Al-Mu'id (The Creator Of The First Creation، The Restorer Of Life), Al-Muhiy, Al-Mumit (The Giver Of Life, The Causer Of Death), Al-Hayy, Al-Qayyum (The Living, Self-Subsisting, Eternal), Al-Wajid (The One Who Gets (What He Wants)), Al-Majid (The Most Glorious), Al-Wahid (The One And Only), As-Samad (The Eternal, Absolute), Al-Qadir (The All-Powerful), Al-Muqtadir (The Omnipotent), Al-Muqaddim, Al-Mu'akhkhir (The One Who Puts Forward, The One Who Brings Backward), Al-Awwal, Al-Akhir (The First, The Last), Az-Zahir, Al-Batin (The Evident, The Hidden), Al-Wali (The Governor And Protector), Al-Muta'ali (The Exalted In Honour), Al-Barr (The Most Kind, Beneficent), At-Tawwab (The Oft-Returning), Al-Muntaqim (The One Who Exacts Retribution), Al-'Afuww (The One Who Plots Out Sins), Ar-Ra'uf (The One Full Of Kindness), Malik Al-Mulk (The Lord Of Dominion), Dhul-Jalal Wal-Ikram (The One Full Of Majesty, Bounty And Honour), Al-Muqsit (The Doer Of Justice), Al-Jami '(The One Who Gathers), Al-Ghaniyy (The One Free Of All Wants), Al-Mughni (The One Who Makes Independent), Al-Mani '(The One Who Withholds), Ad-Darr (The One Who Decrees Evil), An-Nafi ' (The One Who Does Good), An-Nur (The Light), Al-Hadi (The Guide), Al-Badee '(The Lord Of The Primal Source Of Creation), Al-Baqi (The Ever-Abiding), Al-Warith (The Inheritor), Ar-Rashid (The One Who Leads To The Right Way), As-Sabur (The Most Patient)." Zuhair said: We were reported by more than one of the men of knowledge that those (Names) should be started with: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Him be the dominion, and to Him be all the praises, and with His Hand is good, and He has power over all things. There is no god (to be worshipped) but Allah, to Whom belong the Most Beautiful Names."

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الْجَلِيلُ، الْجَمِيلُ، الْحَيُّ، الْقَيُّومُ، الْقَادِرُ، الْقَاهِرُ، الْعَلِيُّ، الْحَكِيمُ، الْقَرِيبُ، الْمُجِيبُ، الْغَنِيُّ، الْوَهَّابُ، الْوَدُودُ، الشَّكُورُ، الْمَاجِدُ، الْوَاجِدُ، الْوَالِي، الرَّاشِدُ، الْعَفُوُّ، الْغَفُورُ، الْحَلِيمُ، الْكَرِيمُ، التَّوَّابُ، الرَّبُّ، الْمَجِيدُ، الْوَلِيُّ، الشَّهِيدُ، الْمُبِينُ، الْبُرْهَانُ، الرَّؤُوفُ، الرَّحِيمُ، الْمُبْدِئُ، الْمُعِيدُ، الْبَاعِثُ، الْوَارِثُ، الْقَوِيُّ، الشَّدِيدُ، الضَّارُّ، النَّافِعُ، الْبَاقِي، الْوَاقِي، الْخَافِضُ، الرَّافِعُ، الْقَابِضُ، الْبَاسِطُ، الْمُعِزُّ، الْمُذِلُّ، الْمُقْسِطُ، الرَّزَّاقُ، ذُو الْقُوَّةِ، الْمَتِينُ، الْقَائِمُ، الدَّائِمُ، الْحَافِظُ، الْوَكِيلُ، الْفَاطِرُ، السَّامِعُ، الْمُعْطِي، الْمُحْيِي، الْمُمِيتُ، الْمَانِعُ، الْجَامِعُ، الْهَادِي، الْكَافِي، الأَبَدُ، الْعَالِمُ، الصَّادِقُ، النُّورُ، الْمُنِيرُ، التَّامُّ، الْقَدِيمُ، الْوِتْرُ، الأَحَدُ، الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ».

قَالَ زُهَيْرٌ: فَبَلَغَنَا مِنْ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ أَوَّلَهَا يُفْتَحُ بِقَوْلِ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ ولَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لاَ إِلَهَ إِلاَّ اللَّهُ لَهُ الأَسْمَاءُ الْحُسْنَى.

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[11] The Invocation Of A Father (For His Son), And The Invocation Of The Wronged One

3862- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three (types of) invocations are to receive answer (from Allah Almighty) with no doubt: the invocation of the wronged one (against such as wrongs him), the invocation of the traveler, and the invocation of a father for his son (or daughter)."

3863- It is narrated on the authority of Umm Hakim Bint Wadda' Al-Khuza'iyyah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, the invocation of a father (for his son or daughter) leads to receiving answer (from Allah)."

[12] It Is Undesirable To Be Excessive In The Invocation

3864- It is narrated on the authority of Abdullah Ibn Mughaffal that once, he heard his son invoking: "O Allah! I ask You (to give me) the white palace on the right side of the Garden when I enter into it!" on that he said to him: "O son! Ask Allah (to admit you to) the Garden, and seek refuge with Him from the fire (of Hell), for indeed, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There will come people, who will transgress the due limits in invocation.""

[13] Raising Both Hands In Invocation

3865- It is narrated on the authority of Salman that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, your Lord is so much modest and generous that He feels shy to have His servant raise his hands to Him (while invoking Him) and He returns him empty-handed or with failing."

3866- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you invoke Allah, invoke with the inside of both your hands (raised towards the sky), and do not invoke with their back (raised towards the sky); and when you finish, pass them over your face."

[14] What One Supplicates every Morning And Evening

3867- It is narrated on the authority of Abu Ayyash Az-Zuraqi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says when morning comes upon him: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Him be the dominion, and to Him be all the praises, and He has

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11 ـ بابُ دَعْوَةِ الوَالِدِ ودَعْوَةِ المَظْلُومِ

3862 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ثَلاثُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ لاَ شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ لِوَلَدِهِ**».

3863 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو سَلَمَةَ. حَدَّثَتْنَا حُبَابَةُ ابْنَةُ عَجْلاَنَ عَنْ أُمِّهَا، أُمِّ حَفْصٍ، عَنْ صَفِيَّةَ بِنْتِ جَرِيرٍ، عَنْ أُمِّ حَكِيمٍ بِنْتِ وَدَّاعٍ الْخُزَاعِيَّةِ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**دُعَاءُ الْوَالِدِ يُفْضِي إِلَى الْحِجَابِ**».

12 ـ بابُ كَرَاهِيَةِ الاعْتِدَاءِ فِي الدُّعَاءِ

3864 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. أَنْبَأَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَعَامَةَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ سَمِعَ ابْنَهُ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقَصْرَ الأَبْيَضَ عَنْ يَمِينِ الْجَنَّةِ، إِذَا دَخَلْتُهَا. فَقَالَ: أَيْ بُنَيَّ! سَلِ اللَّهَ الْجَنَّةَ وَعُذْ بِهِ مِنَ النَّارِ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ**».

13 ـ بابُ رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ

3865 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ رَبَّكُمْ حَيِيٌّ كَرِيمٌ. يَسْتَحْيِي مِنْ عَبْدِهِ أَنْ يَرْفَعَ إِلَيْهِ يَدَيْهِ، فَيَرُدَّهُمَا صِفْراً**» أَوْ قَالَ: «**خَائِبَتَيْنِ**».

3866 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ عَنْ صَالِحِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا دَعَوْتَ اللَّهَ، فَادْعُ بِبُطُونِ كَفَّيْكَ. وَلاَ تَدْعُ بِظُهُورِهِمَا. فَإِذَا فَرَغْتَ، فَامْسَحْ بِهِمَا وَجْهَكَ**».

14 ـ بابُ ما يَدْعُو به الرَّجُلُ إذا أَصْبَحَ وإذا أَمْسَى

3867 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَالَ، حِينَ يُصْبِحُ، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ**

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power over all things", will have (a reward) equal to (emancipating) a slave of those belonging to the offspring of Ishmael, ten sins will be plotted out from him, and he will be raised up ten degrees, and he will be under protection from (the harm of) Satan until evening comes upon him; and when evening comes upon him (and he says the same) he will receive the same until morning comes upon him." A man saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream and then said: "O Messenger of Allah! Abu Ayyash relates from you such and such a narration." On that he said: "Abu Ayyash has told the truth."

3868- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When morning comes upon you, you should say (by way of supplication): "O Allah! With You morning comes upon us, and with You evening comes upon us, and with You we live, and with You we die"; and when evening comes upon you, you should say: "O Allah! With You evening comes upon us, and with You morning comes upon us, and with You we live, and with You we die, and to You belongs the end of journey.""

3869- It is narrated on the authority of Uthman Ibn Affan that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no servant (of Allah) who says every morning and evening: "In the Name of Allah, with Whose Name nothing in the heaven and on earth could cause harm: and He is the All-Hearing, the All-Knowing" thrice and he receives any harm." Iban (a sub-narrator) was partially paralyzed. A man was looking at him (while he was relating that narration). On that Iban asked him: "Why are you looking at me (astonishingly)? The narration is just as I've told you. But I did not say it on the very day (I was affected) in order that Allah would carry out His Decision pertaining to me."

3870- It is narrated on the authority of Abu Sallam, the servant of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Muslim, person or servant who says whenever evening and morning come upon him: "I've been satisfied with Allah as Lord, Islam as religion, and Muhammad as Messenger but that it is incumbent upon Allah to make him well-pleased on the Day of Judgement."

3871- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never left the following statements of supplication every evening and morning: "O Allah! I ask You (to endow me with) forgiveness and health in the world

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الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. كَانَ لَهُ عَدْلَ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ. وَحُطَّ عَنْهُ عَشْرُ خَطِيئَاتٍ، وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ. وَكَانَ فِي حِرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُمْسِيَ. وَإِذَا أَمْسَىٰ، فَمِثْلُ ذٰلِكَ حَتَّى يُصْبِحَ».

قَالَ: فَرَأَىٰ رَجُلٌ رَسُولَ اللَّهِ ﷺ فِيمَا يَرَىٰ النَّائِمُ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا عَيَّاشٍ يَرْوِي عَنْكَ كَذَا وَكَذَا. فَقَالَ: «صَدَقَ أَبُو عَيَّاشٍ».

3868 ـ حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَصْبَحْتُمْ فَقُولُوا: اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَىٰ، وَبِكَ نَمُوتُ. وَإِذَا أَمْسَيْتُمْ فَقُولُوا: اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَىٰ، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ».

3869 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ أَبَانِ بْنِ عُثْمَانَ؛ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَقُولُ، فِي صَبَاحِ كُلِّ يَوْمٍ، وَمَسَاءِ كُلِّ لَيْلَةٍ: بِسْمِ اللَّهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلاَثَ مَرَّاتٍ، فَيَضُرَّهُ شَيْءٌ».

قَالَ: وَكَانَ أَبَانٌ قَدْ أَصَابَهُ طَرَفٌ مِنَ الْفَالِجِ. فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَيْهِ. فَقَالَ لَهُ أَبَانٌ: مَا تَنْظُرُ إِلَيَّ؟ أَمَا أَنَّ الْحَدِيثَ كَمَا قَدْ حَدَّثْتُكَ. وَلٰكِنِّي لَمْ أَقُلْهُ يَوْمَئِذٍ، لِيُمْضِيَ اللَّهُ عَلَيَّ قَدَرَهُ.

3870 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مِسْعَرٌ. حَدَّثَنَا أَبُو عَقِيلٍ عَنْ سَابِقٍ، عَنْ أَبِي سَلاَّمٍ، خَادِمِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ، أَوْ إِنْسَانٍ، أَوْ عَبْدٍ يَقُولُ، حِينَ يُمْسِي وَحِينَ يُصْبِحُ: رَضِيتُ بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا، إِلاَّ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ».

3871 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا عُبَادَةُ بْنُ مُسْلِمٍ. حَدَّثَنَا جُبَيْرُ بْنُ أَبِي سُلَيْمَانَ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ؛ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدَعُ هٰؤُلاَءِ الدَّعَوَاتِ. حِينَ يُمْسِي وَحِينَ يُصْبِحُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ

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and the hereafter! O Allah! I ask You (to endow me with) forgiveness and health in my religion, world, family and property! O Allah! Screen my defects, and avert the terrors from me, and keep me (from distresses) from my front, from my back, from my right, from my left, and from above me; and I seek refuge with You from being overtaken from underneath me." Waki' said: He means from having the earth swallow him up.

3872- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! You are my Lord: You've created me, and I'm Your servant: I'm sticking to Your Pledge (of worshipping You Alone, ascribing none with You in service) and (I'm expecting for) Your Promise (of being admitted to the Garden) as much as is within my capacity. I seek refuge with You from the evil of what I've made: I confess of Your Favours, and I declare my sin: so, forgive me, for none barring You could forgive sins." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who says it during his day or night, and then, he dies on that day or on the very night (he has said it) will be admitted to the Garden, Allah Willing."

[15] Which Supplication One Says Whenever He Goes To Bed

3873- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say whenever he went to bed: "O Allah. the Lord of the Heavens and the Lord of the Earth and the Lord of everything, the Splitter of the grain of corn and the date stone (or fruit kernel), the Revealer of Torah and Bible and the Grand Holy Qur'an: I seek refuge with You from the evil of everything You are to seize by the forelock (You have perfect control over it). O Allah, You are the First, there is naught before You, and You are the Last and there is naught after You, and You are the Evident and there is nothing above You, and You are the Hidden and there is nothing beyond You. Remove the burden of debt from me and relieve me from want."

3874- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you wants to go to bed, let him take off the inside edge of his lower garment (next to his body) therewith to shake off his bed, for he does not know what was left on it (after he had got up), and then let him lie on his right side and say: "O my Lord! With Your (Power and Will) I have placed my (right) side (on the bed), and with Your (Power and Will) I am going to raise it (if You let me alive): so, if You take up my soul (by death), please,

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الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ. اللَّهُمَّ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي وَاحْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي. وَمِنْ فَوْقِي. وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي».

قَالَ وَكِيعٌ: يَعْنِي الْخَسْفَ.

3872 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُيَيْنَةَ. حَدَّثَنَا الْوَلِيدُ بْنُ ثَعْلَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلاَّ أَنْتَ. خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ. أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ. أَبُوءُ بِنِعْمَتِكَ وَأَبُوءُ بِذَنْبِي. فَاغْفِرْ لِي. فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ».

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَهَا فِي يَوْمِهِ وَلَيْلَتِهِ فَمَاتَ فِي ذَلِكَ الْيَوْمِ، أَوْ تِلْكَ اللَّيْلَةِ، دَخَلَ الْجَنَّةَ. إِنْ شَاءَ اللَّهُ تَعَالَى».

15 ـ بابُ ما يَدْعُو به إذا أَوَى إلى فِرَاشِهِ

3873 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ: «اللَّهُمَّ رَبَّ السَّمٰوَاتِ وَالأَرْضِ، وَرَبَّ كُلِّ شَيْءٍ. فَالِقَ الْحَبِّ وَالنَّوَى. مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ الْعَظِيمِ. أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا. أَنْتَ الأَوَّلُ، فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الآخِرُ، فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ، فَلَيْسَ فَوْقَكَ شَيْءٌ. وَأَنْتَ الْبَاطِنُ، فَلَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ».

3874 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَضْطَجِعَ عَلَى فِرَاشِهِ، فَلْيَنْزِعْ دَاخِلَةَ إِزَارِهِ، ثُمَّ لِيَنْفُضْ بِهَا فِرَاشَهُ. فَإِنَّهُ لاَ يَدْرِي مَا خَلَفَهُ عَلَيْهِ. ثُمَّ لِيَضْطَجِعْ عَلَى شِقِّهِ الأَيْمَنِ. ثُمَّ لِيَقُلْ: رَبِّ بِكَ وَضَعْتُ جَنْبِي. وَبِكَ أَرْفَعُهُ. فَإِنْ أَمْسَكْتَ نَفْسِي، فَارْحَمْهَا. وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا حَفِظْتَ بِهِ عِبَادَكَ الصَّالِحِينَ».

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bestow Your Mercy upon it; and if You let it, please, keep it with the same You keep Your righteous servants.""

3875- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" took his lying posture, he would blow in his hand, recite both Surahs of seeking refuge with Allah (from the evil of Satan), and then pass them (his hands) over his body.

3876- It is narrated on the authority of Al-Bara' Ibn Azib that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "Whenever you take your lying posture, or whenever you go to bed, you might say (by way of supplication): "O Allah! I surrender to You, entrust all my affairs to You, and depend upon You (to dispose of the whole of) my matter, both with hope and for fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Mohammad) whom You have sent." Then if you die on that very night, you will die with the true faith (i.e. the religion of Islam); and if the morning comes upon you, you will have come to have get a lot of good."

3877- It is narrated on the authority of Abdullah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" went to bed, he would place his right hand underneath his cheek, and then say: "O Allah! Deliver me from Your Punishment on the very day You will raise (from dead) or gather all of Your servants (i.e. on the Day of Judgement)."

[16] Which Supplication One Says Whenever He Gets Up At Night

3878- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever gets up during the night and then says whenever he wakes: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Him be the dominion, and to Him be all the praises, and He has power over all things: Glory be to Allah; Praise be to Allah; Allah is Greater; and there is neither might nor power but with Allah, Most High, Most Magnificent", and then invokes: "O Lord! Please forgive for me", (his sins) will be forgiven for him" (or, according to the narration of Al-Walid, he invokes (Allah), his invocation will receive answer (from Allah); and if he then gets up, performs ablution and offers prayer, his prayer will be accepted (by Allah)."

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3875 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ وَسَعِيدُ بْنُ شُرَحْبِيلَ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أَخَذَ مَضْجَعَهُ، نَفَثَ فِي يَدَيْهِ، وَقَرَأَ بِالْمُعَوِّذَتَيْنِ، وَمَسَحَ بِهِمَا جَسَدَهُ.

3876 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ أَنَّ النَّبِيَّ ﷺ، قَالَ لِرَجُلٍ: «**إِذَا أَخَذْتَ مَضْجَعَكَ، أَوْ أَوَيْتَ إِلَى فِرَاشِكَ، فَقُلِ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ. وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ. وَفَوَّضْتُ أَمْرِي إِلَيْكَ. رَغْبَةً وَرَهْبَةً إِلَيْكَ. لاَ مَلْجَأَ وَلاَ مَنْجَأَ مِنْكَ إِلاَّ إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ. وَنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مِتَّ مِنْ لَيْلَتِكَ، مِتَّ عَلَى الْفِطْرَةِ. وَإِنْ أَصْبَحْتَ، أَصْبَحْتَ وَقَدْ أَصَبْتَ خَيْراً كَثِيراً**».

3877 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أَوَى إِلَى فِرَاشِهِ، وَضَعَ يَدَهُ (يَعْنِي الْيُمْنَى) تَحْتَ خَدِّهِ. ثُمَّ قَالَ: «**اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ (أَوْ تَجْمَعُ) عِبَادَكَ**».

16 ـ بابُ ما يَدْعُو به إذا انْتَبَهَ مِنَ اللَّيْلِ

3878 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي عُمَيْرُ بْنُ هَانِىءٍ. حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَعَارَّ مِنَ اللَّيْلِ، فَقَالَ حِينَ يَسْتَيْقِظُ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. ثُمَّ دَعَا: رَبِّ اغْفِرْ لِي. غُفِرَ لَهُ**».

قَالَ الْوَلِيدُ: أَوْ قَالَ: «**دَعَا اسْتُجِيبَ لَهُ. فَإِنْ قَامَ فَتَوَضَّأَ ثُمَّ صَلَّى، قُبِلَتْ صَلاَتُهُ**».

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3879- It is narrated on the authority of Rabie'ah Ibn Ka'b Al-Aslami that he slept the night near the gate of the (dwelling place of) the Messenger of Allah "Allah's blessing and peace be upon him", and heard the Messenger of Allah "Allah's blessing and peace be upon him" saying when he got up during the night: "Glory be to Allah, Lord of the worlds" (oft-repeatedly) for a long period (of the night) and then he said: "Glory be to Allah, with Whose Praise (I exalt Him)."

3880- It is narrated on the authority of Hudhaifah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" woke during the night he would say: "Praise be to Allah Who has raised us (from dead) after He had caused us to (sleep and taste the minor) death; and to Him belongs (the decision of) resurrection."

3881- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no servant (of Allah) who sleeps in a state of ablution, and then gets up during the night, and asks Allah (to give him) anything from those of the world or the hereafter but that He will give it to him."

[17] Invoking (Allah) At (The Time Of) Distress

3882- It is narrated on the authority of Asma' Bint Umais that she said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me some statements therewith to supplicate at (the time of) distress: "Allah! Allah: my Lord, with Whom I associate none (in worship)."

3883- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to say at (the time of) distress: "There is no god (to be worshipped) but Allah, Most Forbearing, Most Honoured and Generous! Glory be to Allah, the Lord of the Throne (of Authority), Most Great! Glory be to Allah, the Lord of the seven heavens, and the Lord of the Throne (of Authority), Most Honoured, Most Generous!"" according to the narration of Waki' (the statement) "There is no god (to be worshipped) but Allah" is added to every phrase.

[18] Which Supplication Therewith One Invokes When He Comes Out Of His House

3884- It is narrated on the authority of Umm Salamah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of his home, he would say (by way of supplication): "O Allah! I seek refuge with You from going astray or losing my footing; from wronging or being wronged (by anyone); and from dealing with others ignorantly or being dealt with ignorantly (by anyone)."

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3879 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. أَنْبَأَنَا شَيْبَانُ عَنْ يَحْيَىٰ عَنْ أَبِي سَلَمَةَ؛ أَنَّ رَبِيعَةَ بْنَ كَعْبٍ الأَسْلَمِيَّ أَخْبَرَهُ؛ أَنَّهُ كَانَ يَبِيتُ عِنْدَ بَابِ رَسُولِ اللَّهِ ﷺ وَكَانَ يَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ، مِنَ اللَّيْلِ: «سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ» الْهَوِيَّ. ثُمَّ يَقُولُ: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

3880 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا انْتَبَهَ مِنَ اللَّيْلِ، قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ».

3881 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو الْحُسَيْنِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ بَاتَ عَلَى طُهُورٍ. ثُمَّ تَعَارَّ مِنَ اللَّيْلِ. فَسَأَلَ اللَّهَ شَيْئاً مِنْ أَمْرِ الدُّنْيَا، أَوْ مِنْ أَمْرِ الآخِرَةِ، إِلاَّ أَعْطَاهُ».

17 ـ بَابُ الدُّعَاءِ عِنْدَ الكَرْبِ

3882 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. جَمِيعاً عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ. حَدَّثَنِي هِلاَلٌ، مَوْلَىٰ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ أُمِّهِ أَسْمَاءَ ابْنَةِ عُمَيْسٍ؛ قَالَتْ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ، عِنْدَ الْكَرْبِ: «اللَّهُ، اللَّهُ رَبِّي لاَ أُشْرِكُ بِهِ شَيْئاً».

3883 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لاَ إِلَهَ إِلاَّ اللَّهُ الْحَلِيمُ الْكَرِيمُ. سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ. سُبْحَانَ اللَّهِ رَبِّ السَّمٰوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْكَرِيمِ».

قَالَ وَكِيعٌ، مَرَّةً: لاَ إِلَهَ إِلاَّ اللَّهُ. فِيهَا كُلِّهَا.

18 ـ بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا خَرَجَ مِنْ بَيْتِهِ

3884 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا خَرَجَ مِنْ مَنْزِلِهِ، قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أَزِلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ. أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

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3885- It is narrated on the authority of Abu Hurairah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of his house, he would say: "In the Name of Allah; and there is neither might nor power but with Allah: let everyone put his trust in Allah!"

3886- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man comes out from the gate of his home, or from the door of his house, two angels are with him, to whom he is entrusted: if he says: "In the Name of Allah", they will say: "You've been guided aright"; and if he says: "There is neither might nor power but with Allah", they will say: "You've become under (Allah's) protection"; and if he says: "I've put my trust in Allah", they will say: "You've been sufficed (against all kinds of evil)." When both his companions (from amongst jinns and men) meet him, they (the angels) say (to them): "What do you want from such as has been guided aright, become under (Allah's) protection, and been sufficed (against all kinds of evil)?""

[19] Which Supplication Therewith One Invokes When He Enters His House

3887- It is narrated on the authority of Jabir Ibn Abdullah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When a man enters his house, and mentions Allah on his entrance as well as on having his food, Satan then says (to his assistants): "There is no (place for you to) spend the night, nor (food for you to) get supper"; and when he enters (the house) and does not mention Allah on his entrance, Satan then says (to his assistants): "You've got (a place to) spend the night"; and when he does not mention Allah on having his food, he says: "You've got both (place to) spend the night and (food for) supper.""

[20] Which Supplication Therewith One Invokes When He Sets Out On Journey

3888- It is narrated on the authority of Abdullah Ibn Sarjis that the Messenger of Allah "Allah's blessing and peace be upon him" used to say (or seek refuge with Allah) whenever he set out on journey: "I seek refuge with You from the trouble of the journey, the gloominess of changes, the shortage (of property) after abundance, the (evil effect of the) invocation of the wronged one, and the gloominess of sight in property and family (on return)." Abu Mu'awiyah added: Whenever he returned (from journey) he would say the same.

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3885 ـ حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ حُسَيْنٍ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا خَرَجَ مِنْ بَيْتِهِ، قَالَ: «بِسْمِ اللَّهِ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. التُّكْلاَنُ عَلَى اللَّهِ».

3886 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنِي هَارُونُ بْنُ هَارُونَ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا خَرَجَ الرَّجُلُ مِنْ بَابِ بَيْتِهِ (أَوْ مِنْ بَابِ دَارِهِ) كَانَ مَعَهُ مَلَكَانِ مُوَكَّلاَنِ بِهِ. فَإِذَا قَالَ: بِسْمِ اللَّهِ، قَالاَ: هُدِيتَ. وَإِذَا قَالَ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، قَالاَ: وُقِيتَ. وَإِذَا قَالَ: تَوَكَّلْتُ عَلَى اللَّهِ، قَالاَ: كُفِيتَ. قَالَ: فَيَلْقَاهُ قَرِينَاهُ فَيَقُولاَنِ: مَاذَا تُرِيدَانِ مِنْ رَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ؟».

19 ـ بابُ ما يَدْعُو به إذا دَخَلَ بَيْتَهُ

3887 ـ حدّثنا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ. أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لاَ مَبِيتَ لَكُمْ وَلاَ عَشَاءَ. وَإِذَا دَخَلَ وَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ. فَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ».

20 ـ بابُ ما يَدْعُو به الرَّجُلُ إذا سَافَرَ

3888 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ وَأَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ (وَقَالَ عَبْدُ الرَّحِيمِ: يَتَعَوَّذُ) إِذَا سَافَرَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ».

وَزَادَ أَبُو مُعَاوِيَةَ: فَإِذَا رَجَعَ، قَالَ مِثْلَهَا.

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[21] Which Supplication Therewith One Invokes On Seeing The Clouds And Rain

3889- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw a cloud coming from one side he would leave what he was engaged in; and whenever he was in his prayer he would (wait) until he would face it and then say: "O Allah! We seek refuge with You from the evil of that with which it has been sent"; and whenever it rained he would say: "O Allah! Let it be of advantage" twice or thrice; and whenever Allah Almighty removed it away without raining, he would praise Allah for that.

3890- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw the rain, he would say: "O Allah! Make it blessed rainfall!"

3891- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw a cloud, the colour of his face would change, and he would keep entering and coming out (of the house), coming and returning; and whenever it rained, that state would be over. When A'ishah made a mention of what she noticed of him, he said: "What has made you know? It may be as the people of (the Prophet) Hud said when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys: "This cloud will give us rain!" "Nay, it is the (calamity) you were asking to be hastened! A wind wherein is a Grievous Penalty!" (Al-Ahqaf 24)

[22] Which Supplication Therewith One Invokes When He Sees Those Put To Trial

3892- It is narrated on the authority of Salim from Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one suddenly meets another who is put to trial, thereupon he says: "Praise be to Allah Who has kept me away from that trial to which He has put you, and further He has given preference to me over many of His creation with great favour", he then will be kept far away from that trial whatever (grievous) it might be."

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21 ـ بابُ ما يَدْعُو به الرَّجُلُ إذا رَأَى السَّحَابَ والمَطَرَ

3889 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ الْمِقْدَامِ عَنْ أَبِيهِ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا رَأَى سَحَاباً مُقْبِلاً مِنْ أُفُقٍ مِنَ الآفَاقِ، تَرَكَ مَا هُوَ فِيهِ. وَإِنْ كَانَ فِي صَلاَتِهِ، حَتَّى يَسْتَقْبِلَهُ. فَيَقُولُ: «**اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شَرِّ مَا أُرْسِلَ بِهِ**» فَإِنْ أَمْطَرَ قَالَ: «**اللَّهُمَّ سَيْباً نَافِعاً**» مَرَّتَيْنِ أَوْ ثَلاَثَةً. وَإِنْ كَشَفَهُ اللَّهُ، عَزَّ وَجَلَّ، وَلَمْ يُمْطِرْ، حَمِدَ اللَّهَ عَلَى ذٰلِكَ.

3890 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ. حَدَّثَنَا الأَوْزَاعِيُّ. أَخْبَرَنِي نَافِعٌ؛ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَخْبَرَهُ عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ إِذَا رَأَى الْمَطَرَ قَالَ: «**اللَّهُمَّ اجْعَلْهُ صَيِّباً هَنِيئاً**».

3891 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا رَأَى مَخِيلَةً تَلَوَّنَ وَجْهُهُ وَتَغَيَّرَ، وَدَخَلَ وَخَرَجَ، وَأَقْبَلَ وَأَدْبَرَ. فَإِذَا أَمْطَرَتْ سُرِّيَ عَنْهُ. قَالَ: فَذَكَرَتْ لَهُ عَائِشَةُ بَعْضَ مَا رَأَتْ مِنْهُ. فَقَالَ: «**وَمَا يُدْرِيكِ؟ لَعَلَّهُ كَمَا قَالَ قَوْمُ هُودٍ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِ ۖ﴾**» [الأحقاف: 24] الآية.

22 ـ بابُ ما يَدْعُو به الرَّجُلُ إذا نَظَرَ إلى أَهْلِ البَلاءِ

3892 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ خَارِجَةَ بْنِ مُصْعَبٍ، عَنْ أَبِي يَحْيَى عَمْرِو بْنِ دِينَارٍ (وَلَيْسَ بِصَاحِبِ ابْنِ عُيَيْنَةَ)، مَوْلَى آلِ الزُّبَيْرِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ فَجِئَهُ صَاحِبُ بَلاَءٍ. فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلاَكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلاً، عُوفِيَ مِنْ ذٰلِكَ الْبَلاَءِ، كَائِناً مَا كَانَ**».

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(35) THE BOOK OF VISION INTERPRETATION

[1] The Muslim Sees Or Is Made To See The Good Vision

3893- It is narrated on the authority of Anas Ibn Malik: Allah's Apostle "Allah's blessing and peace be upon him" said: "The good vision seen (in the dream) by a good man is one of forty-six parts of Prophethood."

3894- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good vision (in the dream) of a faithful believer is one of forty-six parts of Prophethood."

3895- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good vision (in the dream) seen by a good Muslim person is one of seventy parts of Prophethood."

3896- It is narrated on the authority of Umm Kurz Al-Ka'biyyah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, the Prophethood has gone away (by his death, since he is the seal and the last of all the Prophets and Messengers), and there remain only the (good visions seen in the dreams acting as) its surviving characteristics."

3897- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good vision (in the dream) is one of seventy parts of Prophethood."

3898- It is narrated on the authority of Ubadah Ibn As-Samit that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about Allah's saying: "For them are Glad Tidings, in the life of the Present and in the Hereafter: no change can there be in the Words of Allah. This is indeed the supreme Felicity" (Yunus 64) thereupon he said: "This refers to the good vision (in the dream) which a good one sees, or which is seen (by others) for him."

3899- It is narrated on the authority of Ibn Abbas that he said: During his fatal illness, the Messenger of Allah "Allah's blessing and peace be upon him" removed the curtain while (the Muslims were offering the prayer in) rows behind Abu Bakr, thereupon he said: "O people! From amongst the surviving characteristics of Prophethood, there remains only the good vision which a Muslim sees or is seen (in the dream by others) for him."

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35 ـ كِتَابُ تَعْبِيرِ الرُّؤْيَا

1 ـ بابُ الرُّؤْيَا الصَّالِحَةِ يَرَاهَا الْمُسْلِمُ أو تُرَى لَهُ

3893 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ»**.

3894 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ»**.

3895 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. أَنْبَأَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«رُؤْيَا الرَّجُلِ الْمُسْلِمِ الصَّالِحِ، جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النُّبُوَّةِ»**.

3896 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ الْكَعْبِيَّةِ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«ذَهَبَتِ النُّبُوَّةُ وَبَقِيَتِ الْمُبَشِّرَاتُ»**.

3897 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النُّبُوَّةِ»**.

3898 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، عَنْ قَوْلِ اللَّهِ سُبْحَانَهُ: ﴿لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾ [يونس: 64] قَالَ: **«هِيَ الرُّؤْيَا الصَّالِحَةُ، يَرَاهَا الْمُسْلِمُ، أَوْ تُرَى لَهُ»**.

3899 ـ **حدّثنا** إِسْحَاقُ بْنُ إِسْمَاعِيلَ الأَيْلِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السِّتَارَةَ فِي مَرَضِهِ. وَالصُّفُوفُ خَلْفَ أَبِي بَكْرٍ. فَقَالَ: **«أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا الصَّالِحَةُ. يَرَاهَا الْمُسْلِمُ، أَوْ تُرَى لَهُ»**.

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[2] Seeing The Messenger Of Allah In The Dream

3900- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees me in his dream has (been considered to have) seen me while being wakeful, for indeed, Satan never appears in my form."

3901- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees me in his dream has (been considered to have) really seen me, for indeed, Satan never appears while imitating my person."

3902- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees me in his dream has (been considered to have) seen me, for indeed, it is not befitting for Satan to appear in my form."

3903- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees me in his dream has (been considered to have) seen me, for indeed, Satan never appears while imitating my person."

3904- It is narrated on the authority of Awn Ibn Juhaifah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees me in his dream, it is as if he has really seen me while being wakeful, for Satan has no power to appear while imitating my person."

3905- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees me in his dream has (been considered to have) really seen me, for indeed, Satan never appears while imitating my person."

[3] The Vision Is Of Three Kinds

3906- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The vision is of three kinds: (it might be) glad tidings from Allah, the revelation of one's self (i.e. the unconscious), and arousing terror by Satan. So, if anyone of you sees a vision which he admires, let not him narrate it if he so likes; and if he sees a vision towards which he has aversion, let not him relate it to anyone, and rather let him get up and offer prayer!"

3907- It is narrated on the authority of Awf Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The vision is of three types: one of them comes (in the form of) terrors cast by Satan (in the heart of a man) therewith to aggrieve mankind; one of them is

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2 ـ بابُ رُؤْيَةِ النَّبِيِّ ﷺ في المَنَامِ

3900 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي فِي الْيَقَظَةِ. فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ عَلَى صُورَتِي»**.

3901 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ بِي»**.

3902 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. إِنَّهُ لاَ يَنْبَغِي لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ فِي صُورَتِي»**.

3903 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ بِي»**.

3904 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ. حَدَّثَنَا سَعْدَانُ بْنُ يَحْيَى بْنِ صَالِحٍ اللَّخْمِيُّ. حَدَّثَنَا صَدَقَةُ بْنُ أَبِي عِمْرَانَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَنْ رَآنِي فِي الْمَنَامِ، فَكَأَنَّمَا رَآنِي فِي الْيَقَظَةِ. إِنَّ الشَّيْطَانَ لاَ يَسْتَطِيعُ أَنْ يَتَمَثَّلَ بِي»**.

3905 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا أَبُو الْوَلِيدِ. قَالَ أَبُو عَوَانَةَ: حَدَّثَنَا عَنْ جَابِرٍ، عَنْ عَمَّارٍ، هُوَ الدُّهْنِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي. فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ بِي»**.

3 ـ بابُ «الرُّؤْيَا ثَلاثٌ»

3906 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هَوْذَةُ بْنُ خَلِيفَةَ. حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«الرُّؤْيَا ثَلاَثٌ: فَبُشْرَى مِنَ اللَّهِ، وَحَدِيثُ النَّفْسِ، وَتَخْوِيفٌ مِنَ الشَّيْطَانِ. فَإِذَا رَأَى أَحَدُكُمْ رُؤْيَا تُعْجِبُهُ فَلْيَقُصَّ، إِنْ شَاءَ. وَإِنْ رَأَى شَيْئاً يَكْرَهُهُ، فَلاَ يَقُصَّهُ عَلَى أَحَدٍ. وَلْيَقُمْ يُصَلِّي»**.

3907 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ. حَدَّثَنَا يَزِيدُ بْنُ عَبِيدَةَ. حَدَّثَنِي أَبُو عُبَيْدِ اللَّهِ مُسْلِمُ بْنُ مِشْكَمٍ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«إِنَّ الرُّؤْيَا ثَلاَثٌ: مِنْهَا أَهَاوِيلُ مِنَ الشَّيْطَانِ لِيَحْزُنَ بِهَا ابْنَ آدَمَ. وَمِنْهَا مَا يَهُمُّ بِهِ الرَّجُلُ**

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a result of what one does during his wakefulness, which he comes to see in his dream; and one of them is (in the form of glad tidings, and this is) one of forty-six parts of Prophethood." I (the sub-narrator) asked him: "Did you really hear it from the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes, I heard it from the Messenger of Allah "Allah's blessing and peace be upon him"! I really heard it from the Messenger of Allah "Allah's blessing and peace be upon him"!"

[4] What About Such As Sees A Vision Which He Dislikes

3908- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sees a vision which he dislikes, let him spit on his left side thrice, seek refuge with Allah from Satan thrice, and then turn from the side on which he was lying."

3909- It is narrated on the authority of Abu Qatadah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the (good true) vision comes from Allah, and the (bad) dream comes from Satan. So, when anyone of you sees a vision which he dislikes, let him spit on his left side thrice, seek refuge with Allah from Satan the despised thrice, and then turn from the side on which he was lying."

3910- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sees a vision which he dislikes, let him turn (from his side on which he was lying), and spit on his left side thrice; and let him ask Allah (to give him) of its good, and seek refuge with Him from its evil."

[5] When Satan Plays With Anyone In His Dream, Let Not Him Relate It To Others

3911- It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I saw (in a dream as if) my head was struck, thereupon I saw it dragging (on the ground)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan aims at anyone of you (in his dream), with whom he plays, thereupon he comes in the morning to tell the people of it (even though it is not befitting for him to do so)."

3912- It is narrated on the authority of Jabir: While the Messenger of Allah "Allah's blessing and peace be upon him" was delivering a sermon, a man came to him and said: "O Messenger of Allah! I saw in a dream as if my head was chopped off, and it fell down, and I pursued it, and I (was able to) return it to its original place." On that the Messenger of Allah "Allah's

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فِي يَقَظَتِهِ، فَيَرَاهُ فِي مَنَامِهِ، وَمِنْهَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ» قَالَ: قُلْتُ لَهُ: أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

4 ـ بَابُ مَنْ رَأَى رُؤْيَا يَكْرَهُهَا

3908 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا، فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلاثاً. وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلاثاً. وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ»**.

3909 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ. فَإِنْ رَأَى أَحَدُكُمْ شَيْئاً يَكْرَهُهُ، فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلاثاً. وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثَلاثاً. وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ»**.

3910 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الْعُمَرِيِّ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يَكْرَهُهَا، فَلْيَتَحَوَّلْ وَلْيَتْفِلْ عَنْ يَسَارِهِ ثَلاثاً. وَلْيَسْأَلِ اللَّهَ مِنْ خَيْرِهَا، وَلْيَتَعَوَّذْ مِنْ شَرِّهَا»**.

5 ـ بَابٌ «مَنْ لَعِبَ بِهِ الشَّيْطَانُ فِي مَنَامِهِ فَلا يُحَدِّثْ بِهِ النَّاسَ»

3911 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ. حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ رَأْسِي ضُرِبَ. فَرَأَيْتُهُ يَتَدَهْدَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«يَعْمِدُ الشَّيْطَانُ إِلَى أَحَدِكُمْ فَيَتَهَوَّلُ لَهُ. ثُمَّ يَغْدُو يُخْبِرُ النَّاسَ»**.

3912 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، وَهُوَ يَخْطُبُ، فَقَالَ: يَا رَسُولَ اللَّهِ رَأَيْتُ الْبَارِحَةَ، فِيمَا يَرَى النَّائِمُ، كَأَنَّ عُنُقِي ضُرِبَتْ. وَسَقَطَ رَأْسِي. فَاتَّبَعْتُهُ فَأَخَذْتُهُ فَأَعَدْتُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ، فِي مَنَامِهِ، فَلا يُحَدِّثْ بِهِ النَّاسَ»**.

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blessing and peace be upon him" said: "If Satan plays with anyone of you in his dream, let not him relate it to the people."

3913- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has a dream, let not him tell of Satan's playing with him in his dream."

[6] Since The Vision Proves True When It Is Interpreted, One Should Not Relate It But To An Intimate Lover

3914- It is narrated on the authority of Abu Razin that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The vision (one sees in his dream) is (as unstable as it is hung) on a bird's leg; and if it is interpreted, it will prove true." He further said: "The vision is one of forty-six parts of Prophethood." He (the narrator) added: I think he (the Prophet) also said: "So, let not him relate it but to an intimate lover or one of sound mind."

[7] On Which Basis A Vision Is Interpreted

3915- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Interpret them (i.e. the dreams) in accordance with their names (one sees in them), and make use of the metonymies acquired from them; and the (interpretation of) a vision (one sees in his dream proves true once it is interpreted) by the first one to interpret it."

[8] What About Such As Claims A False Dream

3916- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who claims a false dream is required to make a knot between two (grains of) parley (even though it is impossible to do so), a torture in which he remains forever."

[9] The Truest Of Vision Is The Truest Of Them In Speech

3917- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it will be towards the end of the time, the vision of a faithful believer will almost never prove but true; and the truest of vision among them is the truest of speech; and the vision a faithful believer sees (in his dream) is one of forty-six parts of Prophethood."

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3913 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِذَا حَلَمَ أَحَدُكُمْ، فَلاَ يُخْبِرِ النَّاسَ بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ**».

6 ـ بابٌ «الرُّؤْيَا إذا عُبِرَتْ وَقَعَتْ فَلا يَقُصُّها إلا على وَادٍّ»

3914 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ الْعُقَيْلِيِّ، عَنْ عَمِّهِ أَبِي رَزِينٍ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبَرْ. فَإِذَا عُبِرَتْ وَقَعَتْ**» قَالَ: «**وَالرُّؤْيَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ**» قَالَ: وَأَحْسِبُهُ قَالَ: «**لاَ يَقُصُّهَا إِلاَّ عَلَى وَادٍّ أَوْ ذِي رَأْيٍ**».

7 ـ بابٌ عَلامَ تُعْبَرُ به الرُّؤْيَا؟

3915 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا الأَعْمَشُ عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اعْتَبِرُوهَا بِأَسْمَائِهَا. وَكَنُّوهَا بِكُنَاهَا. وَالرُّؤْيَا لِأَوَّلِ عَابِرٍ**».

8 ـ بابُ مَنْ تَحَلَّمَ حُلُماً كَاذِباً

3916 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَحَلَّمَ حُلُماً كَاذِباً، كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ. وَيُعَذَّبُ عَلَى ذٰلِكَ**».

9 ـ بابٌ «أَصْدَقُ النَّاسِ رُؤْيا أَصْدَقُهُمْ حَدِيثاً»

3917 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا قَرُبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ. وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثاً. وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ**».

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[10] The Interpretation Of Vision

3918- It is narrated on the authority of Ibn Abbas: A man came to Allah's Apostle "Allah's blessing and peace be upon him" on his return from Uhud and said: "I saw in a dream, a cloud having shade from which butter and honey were dropping, which I saw people gathering in their hands, some gathering much and some a little. Behold! There was a rope extending from the earth to the sky, which you (O Prophet) held, as I saw, and went up. Then another man held it and went up. Then another (third) held it and went up. Finally, another (fourth) man held it, but it broke and then got connected again." Abu Bakr said: "O Allah's Apostle! Allow me to interpret this dream." The Prophet "Allah's blessing and peace be upon him" said to him: "Interpret it." Abu Bakr said: "The cloud with shade symbolizes Islam, and the butter and honey dropping from it symbolizes the Qur'an, with its sweetness and charm dropping. Indeed, some people are learning much of the Qur'an and some a little. The rope extending to the sky is the Truth that you (O Prophet) are following. You follow it with the help of which you will rise up, then another man will follow it with the help of which he will rise up, then another person will follow it, with the help of which he will rise up, and then another man will follow it but it will break and then it will be connected for him with the help of which he will rise up." The Prophet "Allah's blessing and peace be upon him" replied: "You are right in some of it and wrong in some." Abu Bakr said: "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet "Allah's blessing and peace be upon him" said: "Do not swear."

(...) It is narrated on the authority of Ibn Abbas that he said: Abu Hurairah related that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I saw (in a dream) a cloud between the sky and the earth dribbling butter and honey..." and the rest is the same.

3919- It is narrated on the authority of Ibn Umar: I was a young unmarried man during the lifetime of The Prophet "Allah's blessing and peace be upon him". I used to sleep in the mosque. Anyone having a dream, would narrate it to The Prophet "Allah's blessing and peace be upon him". I said: "O Allah! If there is any good for me with You, then show me a dream in order that The Messenger of Allah "Allah's blessing and peace be upon him" might interpret it for me." Then, I slept and saw (in a dream) that two angels came and took me along with them. Then they met another angel who said to me: "Be not afraid, you are a good man." They took me towards the Fire. Behold! It was built inside like a well, and therein I saw

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10 ـ بابُ تَعْبِيرِ الرُّؤْيَا

3918 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ الْمَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، مُنْصَرَفَهُ مِنْ أُحُدٍ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ سَمْناً وَعَسَلاً. وَرَأَيْتُ النَّاسَ يَتَكَفَّفُونَ مِنْهَا. فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ. وَرَأَيْتُ سَبَباً وَاصِلاً إِلَى السَّمَاءِ. رَأَيْتُكَ أَخَذْتَ بِهِ. فَعَلَوْتَ بِهِ. ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَكَ فَعَلاَ بِهِ. ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَهُ فَعَلاَ بِهِ. ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَهُ فَانْقَطَعَ بِهِ. ثُمَّ وُصِلَ لَهُ فَعَلاَ بِهِ. فَقَالَ أَبُو بَكْرٍ: دَعْنِي أَعْبُرْهَا، يَا رَسُولَ اللَّهِ! قَالَ: «**اعْبُرْهَا**» قَالَ: أَمَّا الظُّلَّةُ فَالإِسْلاَمُ. وَأَمَّا مَا يَنْطِفُ مِنْهَا مِنَ الْعَسَلِ وَالسَّمْنِ، فَهُوَ الْقُرْآنُ. حَلاَوَتُهُ وَلِينُهُ. وَأَمَّا مَا يَتَكَفَّفُ مِنْهُ النَّاسُ، فَالآخِذُ مِنَ الْقُرْآنِ كَثِيراً وَقَلِيلاً. وَأَمَّا السَّبَبُ الْوَاصِلُ إِلَى السَّمَاءِ، فَمَا أَنْتَ عَلَيْهِ مِنَ الْحَقِّ. أَخَذْتَ بِهِ فَعَلاَ بِكَ. ثُمَّ يَأْخُذُهُ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ. ثُمَّ آخَرُ، فَيَعْلُو بِهِ. ثُمَّ آخَرُ فَيَنْقَطِعُ بِهِ. ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ. قَالَ: «**أَصَبْتَ بَعْضاً، وَأَخْطَأْتَ بَعْضاً**». قَالَ أَبُو بَكْرٍ: أَقْسَمْتُ عَلَيْكَ يَا رَسُولَ اللَّهِ لَتُخْبِرَنِّي بِالَّذِي أَصَبْتُ مِنَ الَّذِي أَخْطَأْتُ. فَقَالَ النَّبِيُّ ﷺ: «**لاَ تُقْسِمْ يَا أَبَا بَكْرٍ**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَجُلاً أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ رَأَيْتُ ظُلَّةً بَيْنَ السَّمَاءِ وَالأَرْضِ تَنْطِفُ سَمْناً وَعَسَلاً. فَذَكَرَ الْحَدِيثَ، نَحْوَهُ.

3919 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الصَّنْعَانِيُّ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كُنْتُ غُلاَماً، شَابًّا، عَزَباً، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ. فَكُنْتُ أَبِيتُ فِي الْمَسْجِدِ. فَكَانَ مَنْ رَأَى مِنَّا رُؤْيَا، يَقُصُّهَا عَلَى النَّبِيِّ ﷺ. فَقُلْتُ: اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ خَيْرٌ فَأَرِنِي رُؤْيَا يُعَبِّرُهَا لِي النَّبِيُّ ﷺ. فَنِمْتُ فَرَأَيْتُ مَلَكَيْنِ أَتَيَانِي فَانْطَلَقَا بِي. فَلَقِيَهُمَا مَلَكٌ آخَرُ. فَقَالَ: لَمْ تُرَعْ. فَانْطَلَقَا بِي إِلَى النَّارِ. فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ. وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُ بَعْضَهُمْ.

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people some of whom I recognized. Then the angels took me to the right side. In the morning, I mentioned that dream to Hafsah. Hafsah reported that she had mentioned it to The Prophet "Allah's blessing and peace be upon him" who said: "Abdullah is a righteous man if he only prays more at night." Since then, Abdullah used to pray more at night)

3920- It is narrated on the authority of Kharashah Ibn Al-Hurr that he said: I reached Medina, and sat in the company of some old men in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him". Then, an old man came reclining against his stick, thereupon the people said: "He, who is pleased to see a man from the inhabitants of the Garden, let him look at that (person)!" he got up and offered a two-rak'ah prayer behind a pillar. I stood up and went to him and said: "One of the people said so and so (pertaining to you)." On that he said: "Praise be to Allah! No doubt, the Garden belongs to Allah, to which He admits whomever He wills. During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", I saw a vision: I saw as if a man came to me and asked me to go with him. I went with him, and he followed a great highway with me, thereupon a path to my left side was shown to me; and when I intended to follow it, he said to me: "You are not of its denizens." Then, another path to my right side was shown to me, thereupon I followed it. When I reached a rocky mountain he took my hand and pushed me (away from its base), and behold! I came to be on its top, even though I could not stand constantly firm. Then, there was an iron pillar, on the top of which there was a gold ring. He took my hand and pulled me until I caught hold of the handhold, and he asked: "Have you firmly caught hold of it?" I answered in the affirmative. Then, he struck the pillar with his foot, and I kept catching the handhold." He further said: "When I related it to the Messenger of Allah "Allah's blessing and peace be upon him", he said: "You really saw good: as to the large highway, it symbolizes the mustering place (to which all the creatures will be gathered on the Day of Judgement); as to the path shown to you to your left side, it symbolizes the path of the denizens of the fire, and you are not one of its denizens; as to the path shown to your right side, it symbolizes the path of the inhabitants of the Garden; as to the rocky mountain, it symbolizes the station of martyrs; as to the handhold of which you caught hold, it is the handhold of Islam. So, you should keep catching hold of it until you die." For this reason, I hope to be one of the inhabitants of the Garden." Behold! This man was Abdullah Ibn Salam.

3921- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw in a dream as

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فَأَخَذُوا بِي ذَاتَ الْيَمِينِ. فَلَمَّا أَصْبَحْتُ ذَكَرْتُ ذٰلِكَ لِحَفْصَةَ. فَزَعَمَتْ حَفْصَةُ أَنَّهَا قَصَّتْهَا عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: «**إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ، لَوْ كَانَ يُكْثِرُ الصَّلاَةَ مِنَ اللَّيْلِ**».

قَالَ: فَكَانَ عَبْدُ اللَّهِ يُكْثِرُ الصَّلاَةَ مِنَ اللَّيْلِ.

3920 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الأَشْيَبُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ؛ قَالَ: قَدِمْتُ الْمَدِينَةَ. فَجَلَسْتُ إِلَى شَيْخَةٍ فِي مَسْجِدِ النَّبِيِّ ﷺ. فَجَاءَ شَيْخٌ يَتَوَكَّأُ عَلَى عَصاً لَهُ. فَقَالَ الْقَوْمُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هٰذَا. فَقَامَ خَلْفَ سَارِيَةٍ. فَصَلَّى رَكْعَتَيْنِ. فَقُمْتُ إِلَيْهِ، فَقُلْتُ لَهُ: قَالَ: بَعْضُ الْقَوْمِ كَذَا وَكَذَا. قَالَ: الْحَمْدُ لِلَّهِ. الْجَنَّةُ لِلَّهِ يُدْخِلُهَا مَنْ يَشَاءُ. وَإِنِّي رَأَيْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ رُؤْيَا. رَأَيْتُ كَأَنَّ رَجُلاً أَتَانِي فَقَالَ لِي: انْطَلِقْ. فَذَهَبْتُ مَعَهُ. فَسَلَكَ بِي فِي نَهْجٍ عَظِيمٍ. فَعُرِضَتْ عَلَيَّ طَرِيقٌ عَلَى يَسَارِي. فَأَرَدْتُ أَنْ أَسْلُكَهَا. فَقَالَ: إِنَّكَ لَسْتَ مِنْ أَهْلِهَا. ثُمَّ عُرِضَتْ عَلَيَّ طَرِيقٌ عَنْ يَمِينِي. فَسَلَكْتُهَا. حَتَّى إِذَا انْتَهَيْتُ إِلَى جَبَلٍ زَلِقٍ فَأَخَذَ بِيَدِي. فَزَجَّلَ بِي. فَإِذَا أَنَا عَلَى ذُرْوَتِهِ. فَلَمْ أَتَقَارَّ وَلَمْ أَتَمَاسَكْ. وَإِذَا عَمُودٌ مِنْ حَدِيدٍ، فِي ذُرْوَتِهِ حَلْقَةٌ مِنْ ذَهَبٍ. فَأَخَذَ بِيَدِي فَزَجَّلَ بِي. حَتَّى أَخَذْتُ بِالْعُرْوَةِ. فَقَالَ: اسْتَمْسَكْتَ؟ قُلْتُ: نَعَمْ. فَضَرَبَ الْعَمُودَ بِرِجْلِهِ. فَاسْتَمْسَكْتُ بِالْعُرْوَةِ.

فَقَالَ: قَصَصْتُهَا عَلَى النَّبِيِّ ﷺ قَالَ: «**رَأَيْتَ خَيْراً. أَمَّا الْمَنْهَجُ الْعَظِيمُ فَالْمَحْشَرُ. وَأَمَّا الطَّرِيقُ الَّتِي عُرِضَتْ عَنْ يَسَارِكَ، فَطَرِيقُ أَهْلِ النَّارِ. وَلَسْتَ مِنْ أَهْلِهَا. وَأَمَّا الطَّرِيقُ الَّتِي عُرِضَتْ عَنْ يَمِينِكَ، فَطَرِيقُ أَهْلِ الْجَنَّةِ. وَأَمَّا الْجَبَلُ الزَّلَقُ فَمَنْزِلُ الشُّهَدَاءِ. وَأَمَّا الْعُرْوَةُ الَّتِي اسْتَمْسَكْتَ بِهَا، فَعُرْوَةُ الإِسْلاَمِ. فَاسْتَمْسِكْ بِهَا حَتَّى تَمُوتَ**».

فَأَنَا أَرْجُو أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ.

فَإِذَا هُوَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ.

3921 ـ **حدّثنا** مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا بُرَيْدَةُ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «**رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى**

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if I was emigrating to a land full of date-palms, and it came to my mind that it was Yamamah or Hajar; and behold! It came to be Medina or Yathrib. I further saw in this vision of mine as if I shook a sword, with its blade broken; and it came to be (a symbol of) the faithful believers who were killed (as martyrs) on the day of (the holy battle of) Uhud. I shook it once again, and it returned to be much better than it was, and behold! It came to be the victory Allah bestowed (upon us) and the gathering of the faithful believers (on the truth). I also saw in it many cows, and by Allah, that is good. Behold! Those symbolized the faithful believers (who fell as victims) on the day of (the holy battle of) Uhud; and the blessing was the good brought by Allah, and the reward of the true faith with which Allah endowed us after the day of (the holy battle of) Badr."

3922- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw (in my dream) two golden bracelets in my hand, which I blew off (and they flew). I interpreted them as symbols of those liars, Musailamah and Al-Ansi."

3923- It is narrated on the authority of Qabus that he said: Umm Al-Fadl said: "O Messenger of Allah! I saw (in my dream as if) I had a part of your body in my house." On that he said: "You saw good: Fatimah (my daughter) would give birth to a child, and you will give suck to him." She (Fatimah) gave birth to Husain or Hasan, and she (Umm Al-Fadl) gave suck to him from the milk of Qutham. She further said: Later, I brought him (the child) to the Messenger of Allah "Allah's blessing and peace be upon him" and placed him in his lap, and when he urinated I struck his shoulder, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "You've struck my child severely (stop) Allah's Mercy be upon you!"

3924- It is narrated on the authority of Salim from Ibn Umar that he reported, concerning the vision of The Prophet "Allah's blessing and peace be upon him": "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahya'ah i.e. Al-Juhfah. I interpreted it as a symbol of epidemic of Medina being transferred to Al-Juhfah."

3925- It is narrated on the authority of Talhah Ibn Ubaidullah that two men came to the Messenger of Allah "Allah's blessing and peace be upon him", and both were Muslims, but one of them was more inclined to fighting than the other. The fighter among them took part in a holy battle, and he fell as a martyr. The other lived a year longer, and then he died. Talhah further said: I saw in a dream as if I was at the gate of the Garden

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أَرْضٍ بِهَا نَخْلٌ. فَذَهَبَ وَهَلِي إِلَى أَنَّهَا يَمَامَةُ أَوْ هَجَرٌ. فَإِذَا هِيَ الْمَدِينَةُ، يَثْرِبُ. وَرَأَيْتُ فِي رُؤْيَايَ هٰذِهِ، أَنِّي هَزَزْتُ سَيْفاً فَانْقَطَعَ صَدْرُهُ. فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. ثُمَّ هَزَزْتُهُ فَعَادَ أَحْسَنَ مَا كَانَ. فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ. وَرَأَيْتُ فِيهَا، أَيْضاً، بَقَراً. وَاللَّهُ خَيْرٌ. فَإِذَا هُمُ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ، بَعْدُ، وَثَوَابِ الصِّدْقِ الَّذِي آتَانَا اللَّهُ بِهِ يَوْمَ بَدْرٍ».

3922 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**رَأَيْتُ فِي يَدِي سِوَارَيْنِ مِنْ ذَهَبٍ. فَنَفَخْتُهُمَا. فَأَوَّلْتُهُمَا هٰذَيْنِ الْكَذَّابَيْنِ: مُسَيْلِمَةَ وَالْعَنْسِيَّ**».

3923 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ سِمَاكٍ، عَنْ قَابُوسٍ؛ قَالَ: قَالَتْ أُمُّ الْفَضْلِ: يَا رَسُولَ اللَّهِ رَأَيْتُ كَأَنَّ فِي بَيْتِي عُضْواً مِنْ أَعْضَائِكَ. قَالَ: «**خَيْراً رَأَيْتِ. تَلِدُ فَاطِمَةُ غُلاماً فَتُرْضِعِيهِ**» فَوَلَدَتْ حُسَيْناً أَوْ حَسَناً. فَأَرْضَعَتْهُ بِلَبَنِ قُثَمٍ. قَالَتْ: فَجِئْتُ بِهِ إِلَى النَّبِيِّ ﷺ، فَوَضَعْتُهُ فِي حَجْرِهِ فَبَالَ. فَضَرَبْتُ كَتِفَهُ. فَقَالَ النَّبِيُّ ﷺ: «**أَوْجَعْتِ ابْنِي. رَحِمَكِ اللَّهُ**».

3924 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. أَخْبَرَنِي ابْنُ جُرَيْجٍ. أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ. أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رُؤْيَا النَّبِيِّ ﷺ. قَالَ: «**رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى قَامَتْ بِالْمَهْيَعَةِ، وَهِيَ الْجُحْفَةُ. فَأَوَّلْتُهَا وَبَاءً بِالْمَدِينَةِ. فَنُقِلَ إِلَى الْجُحْفَةِ**».

3925 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ؛ أَنَّ رَجُلَيْنِ مِنْ بَلِيٍّ قَدِمَا عَلَى رَسُولِ اللَّهِ ﷺ. وَكَانَ إِسْلاَمُهُمَا جَمِيعاً. فَكَانَ أَحَدُهُمَا أَشَدَّ اجْتِهَاداً مِنَ الآخَرِ فَغَزَا الْمُجْتَهِدُ مِنْهُمَا فَاسْتُشْهِدَ. ثُمَّ مَكَثَ الآخَرُ بَعْدَهُ سَنَةً. ثُمَّ تُوُفِّيَ.

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and behold! I saw them. A man came out of the Garden and admitted such of them as died later; and then, he came out once again, and admitted the one who fell as a martyr. He returned to me and said: "Return, since the time has not yet come for you (to be admitted to the Garden)." In the morning, Talhah related it to the people, who wondered at that. The news of that reached the Messenger of Allah "Allah's blessing and peace be upon him", and they related the story to him, thereupon he asked: "What is the reason for your astonishment?" they said: "O Messenger of Allah! One of them was more ready to fight (in the Cause of Allah), and furthermore, he fell as a martyr; and even though, the other (who died later) was admitted to the Garden before him." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Is it not that he lived a year after him?" they said: "Yes." He said: "Is it not that he caught (the month of) Ramadan, thereupon he observed fasts and offered such and such prayers, with such and such rak'ahs during the year?" they said: "Yes." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, they are more farther from one another than the heaven is from the earth."

3926- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I dislike the shackle even though I love the fetter, which symbolizes firmness in the religion."

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قَالَ طَلْحَةُ: فَرَأَيْتُ فِي الْمَنَامِ: بَيْنَا أَنَا عِنْدَ بَابِ الْجَنَّةِ، إِذَا أَنَا بِهِمَا. فَخَرَجَ خَارِجٌ مِنَ الْجَنَّةِ فَأَذِنَ لِلَّذِي تُوُفِّيَ الآخِرَ مِنْهُمَا. ثُمَّ خَرَجَ، فَأَذِنَ لِلَّذِي اسْتُشْهِدَ. ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: ارْجِعْ. فَإِنَّكَ لَمْ يَأْنِ لَكَ بَعْدُ.

فَأَصْبَحَ طَلْحَةُ يُحَدِّثُ بِهِ النَّاسَ. فَعَجِبُوا لِذٰلِكَ. فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ. وَحَدَّثُوهُ الْحَدِيثَ. فَقَالَ: «**مِنْ أَيِّ ذٰلِكَ تَعْجَبُونَ؟**» فَقَالُوا: يَا رَسُولَ اللَّهِ هٰذَا كَانَ أَشَدَّ الرَّجُلَيْنِ اجْتِهَاداً. ثُمَّ اسْتُشْهِدَ. وَدَخَلَ هٰذَا الآخِرُ الْجَنَّةَ قَبْلَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَلَيْسَ قَدْ مَكَثَ هٰذَا بَعْدَهُ سَنَةً؟**» قَالُوا: بَلَىٰ. قَالَ: «**وَأَدْرَكَ رَمَضَانَ فَصَامَ. وَصَلَّى كَذَا وَكَذَا مِنْ سَجْدَةٍ فِي السَّنَةِ؟**» قَالُوا: بَلَىٰ. قَالَ رَسُولُ اللَّهِ ﷺ: «**فَمَا بَيْنَهُمَا أَبْعَدُ مِمَّا بَيْنَ السَّمَاءِ وَالأَرْضِ**».

3926 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَكْرَهُ الْغِلَّ وَأُحِبُّ الْقَيْدَ. الْقَيْدُ ثَبَاتٌ فِي الدِّينِ**».

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(36) THE BOOK OF AFFLICTIONS

[1] Desisting From Harming Such As Bears Testimony That "There Is No God But Allah"

3927- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah) to fight people until they say "There is no god (to be worshipped) but Allah": if they say that, they will save their blood and property from me, except lawfully, and their reckoning is with Allah Almighty."

3928- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah) to fight people until they say "There is no god (to be worshipped) but Allah": if they say "There is no god (to be worshipped) but Allah", they will save their blood and property from me, except lawfully, and their reckoning is with Allah."

3929- It is narrated on the authority of Aws that he said: While we were sitting with the Messenger of Allah "Allah's blessing and peace be upon him", who was narrating and admonishing us, a man came to him, and said something in secrecy to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Go and kill him!" when the man turned away, the Messenger of Allah "Allah's blessing and peace be upon him" called him and said: "Do you bear testimony that there is no god (to be worshipped) but Allah?" He answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him go! No doubt, I've been commanded (by Allah) to fight the people until they say "There is no god (to be worshipped) but Allah: if they say that, their blood and property become unlawful for me."

3930- It is narrated on the authority of Imran Ibn Al-Husain that Nafi' Ibn Al-Azraq came to him with his companions and said: "You've been ruined O Imran!" he said: "I have not been ruined." They said: "No: you've been ruined." Imran asked: "Then, what has ruined me?" they said: "Allah says: "And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah." (Al-Anfal 39) on that Imran said: "No doubt, we fought them until we expelled them, and there prevailed both justice and faith in Allah. If you so like, I will relate to you a narration I heard from the Messenger of Allah "Allah's blessing and peace be upon him"." They asked: "Did you really hear it from the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes: I was

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36 ـ كِتَابُ الفِتَنِ

1 ـ بابُ الكَفِّ عَمَّنْ قَالَ: لا إلٰه إلاّ الله

3927 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَحَفْصُ بْنُ غِيَاثٍ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لاَ إِلَهَ إِلاَّ اللَّهُ. فَإِذَا قَالُوهَا، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلاَّ بِحَقِّهَا. وَحِسَابُهُمْ عَلَى اللَّهِ، عَزَّ وَجَلَّ»**.

3928 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لاَ إِلَهَ إِلاَّ اللَّهُ. فَإِذَا قَالُوا: لاَ إِلَهَ إِلاَّ اللَّهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلاَّ بِحَقِّهَا. وَحِسَابُهُمْ عَلَى اللَّهِ»**.

3929 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ. حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنِ النُّعْمَانِ بْنِ سَالِمٍ؛ أَنَّ عَمْرَو بْنَ أَوْسٍ أَخْبَرَهُ؛ أَنَّ أَبَاهُ أَوْساً أَخْبَرَهُ قَالَ: إِنَّا لَقُعُودٌ عِنْدَ النَّبِيِّ ﷺ، وَهُوَ يَقُصُّ عَلَيْنَا وَيُذَكِّرُنَا، إِذْ أَتَاهُ رَجُلٌ فَسَارَّهُ. فَقَالَ النَّبِيُّ ﷺ: **«اذْهَبُوا بِهِ فَاقْتُلُوهُ»** فَلَمَّا وَلَّى الرَّجُلُ، دَعَاهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: **«هَلْ تَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ؟»** قَالَ: نَعَمْ. قَالَ: **«اذْهَبُوا فَخَلُّوا سَبِيلَهُ. فَإِنَّمَا أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لاَ إِلَهَ إِلاَّ اللَّهُ. فَإِذَا فَعَلُوا ذٰلِكَ، حَرُمَ عَلَيَّ دِمَاؤُهُمْ وَأَمْوَالُهُمْ»**.

3930 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنِ السُّمَيْطِ بْنِ السَّمِيرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: أَتَى نَافِعُ بْنُ الأَزْرَقِ وَأَصْحَابُهُ. فَقَالُوا: هَلَكْتَ يَا عِمْرَانُ! قَالَ: مَا هَلَكْتُ. قَالُوا: بَلَىٰ. قَالَ: مَا الَّذِي أَهْلَكَنِي؟ قَالُوا: قَالَ اللَّهُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾ [الأنفال: 39] قَالَ: قَدْ قَاتَلْنَاهُمْ حَتَّى نَفَيْنَاهُمْ. فَكَانَ الدِّينُ كُلُّهُ لِلَّهِ. إِنْ شِئْتُمْ حَدَّثْتُكُمْ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالُوا: وَأَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. شَهِدْتُ رَسُولَ اللَّهِ ﷺ، وَقَدْ بَعَثَ جَيْشاً مِنَ الْمُسْلِمِينَ إِلَى الْمُشْرِكِينَ. فَلَمَّا لَقُوهُمْ قَاتَلُوهُمْ قِتَالاً شَدِيداً. فَمَنَحُوهُمْ أَكْتَافَهُمْ. فَحَمَلَ رَجُلٌ مِنْ لُحْمَتِي عَلَى رَجُلٍ مِنَ الْمُشْرِكِينَ بِالرُّمْحِ. فَلَمَّا غَشِيَهُ قَالَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ. إِنِّي مُسْلِمٌ. فَطَعَنَهُ فَقَتَلَهُ. فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكْتُ. قَالَ: **«وَمَا الَّذِي صَنَعْتَ؟»** مَرَّةً أَوْ مَرَّتَيْنِ. فَأَخْبَرَهُ بِالَّذِي

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attendant when the Messenger of Allah "Allah's blessing and peace be upon him" sent an army of Muslims to fight the pagans; and when they met them, they fought them so much fiercely that they (the pagans turned away and) gave them (the Muslims) their shoulders. A man from my fellows attacked with a spear another from the pagans, and when he caught up with him, he said: "I bear testimony that there is no god but Allah: I'm a Muslim." But he (the Muslim) stabbed him to death. Then, he came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've been ruined." He asked: "What have you done?" he said it once or twice after which the man told him of what he had done, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why have you not split open his belly in order to know what his heart contained?" he said: "O Messenger of Allah! Had I split open his belly, I would have come to be acquainted with what his heart contained." He said: "You neither accepted what he said, nor did you know what his heart contained." The Messenger of Allah "Allah's blessing and peace be upon him" kept silent and did not speak to him; and it was not after a long time that he died. We buried him, and in the morning, he was found lying on the surface of the earth, thereupon they said: "Perhaps an enemy might have dug (the grave and brought) him out." We buried him once again, and ordered our boys to safeguard him; and in the morning, he was found lying on the back of the earth, thereupon we said: "Perhaps, the boys might have been overtaken by slumber." We buried him (for the third time) and guarded him with ourselves; and in the morning, he was found lying on the back of the earth. Then, we threw his dead body in one of those defiles.

(...) It is narrated on the authority of Imran Ibn Al-Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us in a military expedition; and a man from the Muslims attacked another from the pagans...and the rest is the same with the following addition: The earth threw him away; and when the Messenger of Allah "Allah's blessing and peace be upon him" was told of that, he said: "No doubt, the earth admits such as worse than him; but, Allah liked to show you the great inviolability (of the blood and property of such as says) "There is no god (to be worshipped) but Allah.""

[2] The Sanctity Of The Blood And Property Of The Believer

3931- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said in the Farewell Hajj: "Behold! The most sacred day is this of yours! Behold! The most sacred month is that of yours! Behold! The most sacred town is that of

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صَنَعَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**فَهَلاَّ شَقَقْتَ عَنْ بَطْنِهِ فَعَلِمْتَ مَا فِي قَلْبِهِ؟**» قَالَ: يَا رَسُولَ اللَّهِ لَوْ شَقَقْتُ بَطْنَهُ لَكُنْتُ أَعْلَمُ مَا فِي قَلْبِهِ. قَالَ: «**فَلاَ أَنْتَ قَبِلْتَ مَا تَكَلَّمَ بِهِ، وَلاَ أَنْتَ تَعْلَمُ مَا فِي قَلْبِهِ**».

قَالَ: فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ. فَلَمْ يَلْبَثْ إِلاَّ يَسِيراً حَتَّى مَاتَ. فَدَفَنَّاهُ فَأَصْبَحَ عَلَى ظَهْرِ الأَرْضِ. فَقَالُوا: لَعَلَّ عَدُوًّا نَبَشَهُ. فَدَفَنَّاهُ. ثُمَّ أَمَرْنَا غِلْمَانِنَا يَحْرُسُونَهُ. فَأَصْبَحَ عَلَى ظَهْرِ الأَرْضِ. فَقُلْنَا: لَعَلَّ الْغِلْمَانَ نَعَسُوا. فَدَفَنَّاهُ. ثُمَّ حَرَسْنَاهُ بِأَنْفُسِنَا. فَأَصْبَحَ عَلَى ظَهْرِ الأَرْضِ. فَأَلْقَيْنَاهُ فِي بَعْضِ تِلْكَ الشِّعَابِ.

حدّثنا إِسْمَاعِيلُ بْنُ حَفْصٍ الأَيْلِيُّ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ، عَنِ السُّمَيْطِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ. فَحَمَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى رَجُلٍ مِنَ الْمُشْرِكِينَ. فَذَكَرَ الْحَدِيثَ. وَزَادَ فِيهِ: فَنَبَذَتْهُ الأَرْضُ. فَأُخْبِرَ النَّبِيُّ ﷺ وَقَالَ: «**إِنَّ الأَرْضَ لَتَقْبَلُ مَنْ هُوَ شَرٌّ مِنْهُ. وَلٰكِنَّ اللَّهَ أَحَبَّ أَنْ يُرِيَكُمْ تَعْظِيمَ حُرْمَةِ لاَ إِلٰهَ إِلاَّ اللَّهُ**».

2 ـ بَابُ حُرْمَةِ دَمِ الْمُؤْمِنِ وَمَالِهِ

3931 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي حِجَّةِ الْوَدَاعِ: «**أَلاَ إِنَّ أَحْرَمَ الأَيَّامِ يَوْمُكُمْ هٰذَا. أَلاَ وَإِنَّ أَحْرَمَ الشُّهُورِ شَهْرُكُمْ هٰذَا. أَلاَ وَإِنَّ أَحْرَمَ الْبَلَدِ بَلَدُكُمْ هٰذَا. أَلاَ وَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا. أَلاَ هَلْ بَلَّغْتُ؟**» قَالُوا: نَعَمْ. قَالَ: «**اللَّهُمَّ اشْهَدْ**».

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yours! Behold! Your blood and property are as inviolable among you as this day of yours, in this month of yours, in this town of yours! Have I reported (Allah's Message to you)?" they said: "Yes." He said: "O Allah! Be a witness (to that)!"

3932- It is narrated on the authority of Abdullah Ibn Umar that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying, while circumambulating the Ka'bah: "How good you are; and how good you smell! How great you are; and how great your sanctity is! By Him in Whose Hand is the soul of Muhammad! The sanctity of the faithful believer, in the Sight of Allah, is much greater than yours! i.e. (the sanctity of) his property and blood, and we do not think of him but good."

3933- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "All things related to the Muslim, his blood, property and honour, are inviolable for (his) Muslim (brother in faith to harm)."

3934- It is narrated on the authority of Fadalah Ibn Ubaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is such as people trusts on their property and souls; and the emigrant is such as forsakes mistakes and sins."

[3] It Is Forbidden To Commit Robbery

3935- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who steals a thing whose publicity is evident does not belong to us."

3936- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when a drinker of wine drinks it, then he is not a believer at the time of drinking it; and when a thief steals, then he is not a believer at the time of stealing; and when a robber robs, and the people look at him, then he is not a believer at the time of doing robbery."

3937- It is narrated on the authority of Imran Ibn Al-Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as commits robbery does not belong to us."

3938- It is narrated on the authority of Tha'labah Ibn Al-Hakam that he said: We got some sheep belonging to the enemies, which we robbed; and (when we slaughtered them) we held our cooking vessels. Then, the Messenger of Allah "Allah's blessing and peace be upon him" came upon

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3932 ـ **حدّثنا** أَبُو الْقَاسِمِ بْنُ أَبِي ضَمْرَةَ، نَصْرُ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ الْحِمْصِيُّ. حَدَّثَنَا أَبِي. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قَيْسٍ النَّصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَطُوفُ بِالْكَعْبَةِ وَيَقُولُ: **«مَا أَطْيَبَكِ وَأَطْيَبَ رِيحَكِ. مَا أَعْظَمَكِ وَأَعْظَمَ حُرْمَتَكِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَحُرْمَةُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ حُرْمَةً مِنْكِ. مَالِهِ وَدَمِهِ، وَأَنْ نَظُنَّ بِهِ إِلاَّ خَيْراً»**.

3933 ـ **حدّثنا** بَكْرُ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ وَيُونُسُ بْنُ يَحْيَى. جَمِيعاً عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ. دَمُهُ وَمَالُهُ وَعِرْضُهُ»**.

3934 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ أَبِي هَانِىءٍ، عَنْ عَمْرِو بْنِ مَالِكٍ الْجَنْبِيِّ؛ أَنَّ فَضَالَةَ بْنَ عُبَيْدٍ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: **«الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ. وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ»**.

3 ـ بَابُ النَّهْيِ عَنِ النُّهْبَةِ

3935 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنِ انْتَهَبَ نُهْبَةً مَشْهُورَةً، فَلَيْسَ مِنَّا»**.

3936 ـ **حدّثنا** عِيسَى بْنُ حَمَّادٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَرِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ يَزْنِي الزَّانِي، حِينَ يَزْنِي، وَهُوَ مُؤْمِنٌ. وَلاَ يَشْرَبُ الْخَمْرَ، حِينَ يَشْرَبُهَا، وَهُوَ مُؤْمِنٌ. وَلاَ يَسْرِقُ السَّارِقُ، حِينَ يَسْرِقُ، وَهُوَ مُؤْمِنٌ. وَلاَ يَنْتَهِبُ نُهْبَةً، يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ، حِينَ يَنْتَهِبُهَا، وَهُوَ مُؤْمِنٌ»**.

3937 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا حُمَيْدٌ. حَدَّثَنَا الْحَسَنُ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنِ انْتَهَبَ نُهْبَةً، فَلَيْسَ مِنَّا»**.

3938 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ، عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ؛ قَالَ: أَصَبْنَا غَنَماً لِلْعَدُوِّ. فَانْتَهَبْنَاهَا. فَنَصَبْنَا قُدُورَنَا. فَمَرَّ النَّبِيُّ ﷺ بِالْقُدُورِ. فَأَمَرَ بِهَا فَأُكْفِئَتْ. ثُمَّ قَالَ: **«إِنَّ النُّهْبَةَ لاَ تَحِلُّ»**.

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the cooking vessels and ordered that they should be turned down, and he said: "The (thing taken by way of) robbery is unlawful."

[4] Abusing A Muslim Is A Kind Of Wickedness; And Fighting Him Is A Kind Of Infidelity

3939- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abusing a Muslim is a kind of wickedness; and fighting him is a kind of infidelity."

3940- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abusing a Muslim is a kind of wickedness; and fighting him is a kind of infidelity."

3941- It is narrated on the authority of Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abusing a Muslim is a kind of wickedness; and fighting him is a kind of infidelity."

[5] Do Not Renegade As Infidels After Me, Striking The Necks Of Each Other

3942- It is narrated on the authority of Jarir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said in the Farewell Hajj: "Tell the people to keep silent!" then he said: "Do not renegade to infidelity after me, striking the necks of one another!"

3943- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to you! Do not renegade to infidelity after me, striking the necks of one another!"

3944- It is narrated on the authority of As-Sunabih Al-Ahmasi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! I will be your forerunner on the Fount; and I'm going to vie in glory with the other nations on account of your great number: so, do not kill one another after me!"

[6] The Muslims Are In The Safety Of Allah Almighty

3945- It is narrated on the authority of Abu Bakr As-Siddiq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers the Morning prayer becomes in the safety (and covenant) of Allah. So, do not break the covenant of Allah; and whoever kills him, Allah pursues him until He turns him over his face into the fire (of Hell)."

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4 ـ بابٌ «سِبَابُ المُسْلِمِ فُسُوقٌ وقِتَالُهُ كُفْرٌ»

3939 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ. حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنِ ابْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ**».

3940 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الأَسَدِيُّ. حَدَّثَنَا أَبُو هِلاَلٍ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ**».

3941 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ**».

5 ـ بابٌ «لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»

3942 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ؛ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، فِي حِجَّةِ الْوَدَاعِ: «**اسْتَنْصِتِ النَّاسَ**» فَقَالَ: «**لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ**».

3943 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**وَيْحَكُمْ (أَوْ وَيْلَكُمْ) لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ**».

3944 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنِ الصُّنَابِحِ الأَحْمَسِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ. وَإِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ. فَلاَ تَقْتُلُنَّ بَعْدِي**».

6 ـ بابٌ «المُسْلِمُونَ في ذِمَّةِ الله عَزَّ وجَلَّ»

3945 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الذَّهَبِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ عَبْدِ الْوَاحِدِ بْنِ أَبِي عَوْنٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَابِسٍ الْيَمَامِيِّ (الْيَمَانِيِّ)، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَلَّى الصُّبْحَ، فَهُوَ فِي ذِمَّةِ اللَّهِ. فَلاَ تُخْفِرُوا اللَّهَ فِي عَهْدِهِ. فَمَنْ قَتَلَهُ، طَلَبَهُ اللَّهُ حَتَّى يَكُبَّهُ فِي النَّارِ عَلَى وَجْهِهِ**».

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3946- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers the Morning prayer becomes in the safety (and covenant) of Allah Almighty."

3947- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is much dearer to Allah than some of His angels."

[7] What About Fanaticism

3948- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fights under the flag of a group, who are blind (to the cause for which they are fighting, and do not know whether it is right or not), who gets flared up with family pride, invites (people) to fight for their family honour, (and does not fight in the cause of Allah but fights for the sake of this family and then he is killed in this fight), he dies as one belonging to the days of ignorance (i.e. as an unbeliever)."

3949- It is narrated on the authority of Fusailah that she heard her father saying: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Is it out of fanaticism to love one's people?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but it is out of fanaticism to help one's people do injustice."

[8] What About The Great Majority

3950- It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "My (Muslim) nation never unanimously agree on falsehood: so, if you see difference (pertaining to some religious matters) you should stick to the great majority (of them)."

[9] The Great Afflictions

3951- It is narrated on the authority of Mu'adh Ibn Jabal that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer, which he prolonged. When he finished and turned away, we or they said: "O Messenger of Allah! You've prolonged the prayer today (what is the reason?)" on that he said: "I've offered prayer out of desire (for Allah's blessing) and fear (of His punishment): I asked Allah Almighty for three things to my (Muslim) nation; and He gave me only two, and withheld the third from me. I asked Him not to invest an enemy from people other than them with authority (to ruin) them; and He gave it to me.

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3946 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ صَلَّى الصُّبْحَ، فَهُوَ فِي ذِمَّةِ اللَّهِ، عَزَّ وَجَلَّ**».

3947 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. حَدَّثَنَا أَبُو الْمُهَزِّمِ، يَزِيدُ بْنُ سُفْيَانَ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ، عَزَّ وَجَلَّ، مِنْ بَعْضِ مَلائِكَتِهِ**».

7 ـ بابُ العَصَبِيَّةِ

3948 ـ **حدّثنا** بِشْرُ بْنُ هِلالٍ الصَّوَّافُ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا أَيُّوبُ عَنْ غَيْلانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَاتَلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ، يَدْعُو إِلَى عَصَبِيَّةٍ، أَوْ يَغْضَبُ لِعَصَبِيَّةٍ، فَقِتْلَتُهُ جَاهِلِيَّةٌ**».

3949 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ الْيُحْمِدِيُّ عَنْ عَبَّادِ بْنِ كَثِيرٍ الشَّامِيِّ، عَنِ امْرَأَةٍ مِنْهُمْ يُقَالُ لَهَا: فَسِيلَةُ. قَالَتْ: سَمِعْتُ أَبِي يَقُولُ: سَأَلْتُ النَّبِيَّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَمِنَ الْعَصَبِيَّةِ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ؟ قَالَ: «**لا. وَلَكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يُعِينَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ**».

8 ـ بابُ السَّوَادِ الأَعْظَمِ

3950 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مُعَانُ بْنُ رِفَاعَةَ السَّلامِيُّ. حَدَّثَنِي أَبُو خَلَفٍ الأَعْمَى؛ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ أُمَّتِي لا تَجْتَمِعُ عَلَى ضَلالَةٍ. فَإِذَا رَأَيْتُمُ اخْتِلافاً، فَعَلَيْكُمْ بِالسَّوَادِ الأَعْظَمِ**».

9 ـ بابُ ما يَكُونُ مِنَ الفِتَنِ

3951 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ رَجَاءٍ الأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ، يَوْماً، صَلاةً، فَأَطَالَ فِيهَا. فَلَمَّا انْصَرَفَ قُلْنَا (أَوْ قَالُوا): يَا رَسُولَ اللَّهِ أَطَلْتَ، الْيَوْمَ، الصَّلاةَ. قَالَ: «**إِنِّي صَلَّيْتُ صَلاةَ رَغْبَةٍ وَرَهْبَةٍ. سَأَلْتُ اللَّهَ، عَزَّ وَجَلَّ، لِأُمَّتِي ثَلاثاً. فَأَعْطَانِي اثْنَتَيْنِ، وَرَدَّ عَلَيَّ وَاحِدَةً: سَأَلْتُهُ أَنْ لا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ، فَأَعْطَانِيهَا. وَسَأَلْتُهُ أَنْ لا يُهْلِكَهُمْ غَرَقاً، فَأَعْطَانِيهَا. وَسَأَلْتُهُ أَنْ لا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ، فَرَدَّهَا عَلَيَّ**».

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I further asked Him not to destroy them by wholesale sinking; and He gave it to me. I also asked Him not to make their destruction by their mutual vengeance, each from the other; and He refused to give it to me."

3952- It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the (different ends of the) earth were made so much close to each other that I could see its Eastern and Western (sides), and I was given both the yellow (or red) and white treasures, i.e. both gold and silver, and it was said to me that the dominion of my (Muslim nation) will reach as far as what was rolled up of it for me (to see). I asked Allah Almighty (to give me) three things: not to destroy my nation with famine all at once, not to cover them with confusion in party strife, and not to let them taste the mutual vengeance each from the other. It was said to me: "If I issue a decree, never will it be cancelled. Indeed, I've given you (the privilege that) I will not destroy your nation by wholesale famine, and I will not invest an enemy from outside with authority to ruin them all at once until they themselves destroy each other, and kill each other" Verily, if the sword is unsheathed in my nation (and they start killing one another), it will not be sheathed until the Day of Resurrection. I fear for my nation most of the misleading imams (and rulers), and the fact that some tribes of my (Muslim) nation will come to worship idols, and some others will join the pagans. (A short time) before the (establishment of the) Hour, there will appear as much as thirty liar Imposters, each of whom will allege he is a Prophet. Furthermore, a group of my (Muslim) nation will keep sticking to the truth, with which they will be helped (against their enemies), and no harm will they receive from such as differ with them until the Command of Allah Almighty (i.e. the wind by which the soul of every faithful believer remaining on the earth will be taken up) will come." Abu Al-Hasan said: When Abu Abdullah finished from relating this narration, he said: "How serious it is!"

3953- It is narrated on the authority of Zainab Bint Jahsh that The Messenger of Allah "Allah's blessing and peace be upon him" got up from sleep with his face red (on account of anger) and said: "There is no god but Allah!; there is a destruction in store for Arabia because of turmoil which is at hand, the barrier of Gog and Magog has opened so much." He made a sign of ten with the help of his hand (in order to indicate the width of the gap) I said: "O Messenger of Allah! Would we be perished in spite of the fact that there would be good people amongst us?" He said: "Of course, but only when the evil predominates."

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3952 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ. حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ؛ أَنَّهُ حَدَّثَهُمْ عَنْ أَبِي قِلاَبَةَ الْجَرْمِيِّ، عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«زُوِيَتْ لِيَ الأَرْضُ حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا. وَأُعْطِيتُ الْكَنْزَيْنِ: الأَصْفَرَ (أَوِ الأَحْمَرَ) وَالأَبْيَضَ (يَعْنِي الذَّهَبَ وَالْفِضَّةَ) وَقِيلَ لِي: إِنَّ مُلْكَكَ إِلَى حَيْثُ زُوِيَ لَكَ. وَإِنِّي سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ ثَلاَثاً: أَنْ لاَ يُسَلِّطَ عَلَى أُمَّتِي جُوعاً فَيُهْلِكَهُمْ بِهِ عَامَّةً. وَأَنْ لاَ يَلْبِسَهُمْ شِيَعاً وَيُذِيقَ بَعْضَهُمْ بَأْسَ بَعْضٍ. وَإِنَّهُ قِيلَ لِي: إِذَا قَضَيْتُ قَضَاءً، فَلاَ مَرَدَّ لَهُ. وَإِنِّي لَنْ أُسَلِّطَ عَلَى أُمَّتِكَ جُوعاً فَيُهْلِكَهُمْ فِيهِ. وَلَنْ أَجْمَعَ عَلَيْهِمْ مَنْ بَيْنَ أَقْطَارِهَا، حَتَّى يُفْنِيَ بَعْضُهُمْ بَعْضاً، وَيَقْتُلَ بَعْضُهُمْ بَعْضاً. وَإِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي، فَلَنْ يُرْفَعَ عَنْهُمْ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنَّ مِمَّا أَتَخَوَّفُ عَلَى أُمَّتِي أَئِمَّةً مُضِلِّينَ. وَسَتَعْبُدُ قَبَائِلُ مِنْ أُمَّتِي الأَوْثَانَ. وَسَتَلْحَقُ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ. وَإِنَّ بَيْنَ يَدَيِ السَّاعَةِ دَجَّالِينَ كَذَّابِينَ. قَرِيباً مِنْ ثَلاَثِينَ. كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ. وَلَنْ تَزَالَ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ، عَزَّ وَجَلَّ».**

قَالَ أَبُو الْحَسَنِ: لَمَّا فَرَغَ أَبُو عَبْدِ اللَّهِ مِنْ هٰذَا الْحَدِيثِ، قَالَ: مَا أَهْوَلَهُ!!

3953 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ؛ أَنَّهَا قَالَتْ: اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، مِنْ نَوْمِهِ، وَهُوَ مُحْمَرٌّ وَجْهُهُ، وَهُوَ يَقُولُ: **«لاَ إِلٰهَ إِلاَّ اللَّهُ. وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ»** وَعَقَدَ بِيَدَيْهِ عَشَرَةً.

قَالَتْ زَيْنَبُ، قُلْتُ: يَا رَسُولَ اللَّهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: **«إِذَا كَثُرَ الْخَبَثُ».**

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3954- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be afflictions (so much successively) that morning will enter upon one while being a believer; and it will not after evening (of the same day) that he will renegade to infidelity, barring such as Allah will give life by virtue of religious knowledge."

3955- It is narrated on the authority of Hudhaifah: Once We were sitting with Umar and he said: "Who amongst you remembers the statement of Allah's Apostle "Allah's blessing and peace be upon him" about the afflictions?" I said: "I know it as The Prophet "Allah's blessing and peace be upon him" had said it." Umar said: "No doubt you are bold." I said: "The afflictions caused for a man by his wife, money, children and neighbour are expiated by his prayers, fasts, charity and by enjoining (what is good) and forbidding (what is evil)." Umar said: "I did not mean that. But I asked about that affliction which will spread like the waves of the sea." I said: "O commander of the faithful believers! You need not be afraid of it, as there is a closed door between you and it." Umar asked: "Will it be broken or opened?" I replied: "It will be broken." Umar said: Then it will never be closed again."" The sub-narrator added: "we asked Hudhaifah whether Umar knew that door. He replied: "He knew it as well as one knows that there will be night before the tomorrow morning. I related to him a narration that was free from any misunderstanding." The sub-narrator said: we felt shy to ask Hudhaifah about the door. So, we urged Masruq to ask him. Hudhaifah said: "The door was Umar himself."

3956- It is narrated on the authority of Abd Ar-Rahman Ibn Abd Rabb Al-Ka'bah: I entered the mosque when Abdullah Ibn Amr Ibn Al-As was sitting in the shade of the Ka'bah and the people had gathered around him. I betook myself to them and sat near him. Then, Abdullah said: I accompanied The Messenger of Allah "Allah's blessing and peace be upon him" on a journey. We halted at a certain place. Some of us began to put up their tents, others began to compete with one another in archery, and others began to graze their animals, when a proclaimer of The Messenger of Allah "Allah's blessing and peace be upon him" announced that the people should gather for congregational prayer, so we gathered around The Messenger of Allah "Allah's blessing and peace be upon him". He said: "It was the duty of every Prophet before me to guide his followers to whatever good for them he knew and warn them against whatever evil for them he knew. Verily, this nation of yours has its days of peace and (security) in the beginning of its life, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you, when there will be trials one

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3954 ـ **حدّثنا** رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْوَلِيدِ بْنِ سُلَيْمَانَ بْنِ أَبِي السَّائِبِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَتَكُونُ فِتَنٌ. يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِناً وَيُمْسِي كَافِراً. إِلاَّ مَنْ أَحْيَاهُ اللَّهُ بِالْعِلْمِ**».

3955 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبِي، عَنِ الأَعْمَشِ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ؛ قَالَ: كُنَّا جُلُوساً عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: فَقُلْتُ: أَنَا. قَالَ: إِنَّكَ لَجَرِيءٌ. قَالَ: كَيْفَ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «**فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلاَةُ وَالصِّيَامُ وَالصَّدَقَةُ. وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ**». فَقَالَ عُمَرُ: لَيْسَ هٰذَا أُرِيدُ. إِنَّمَا أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. فَقَالَ: مَا لَكَ وَلَهَا؟ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ بَيْنَكَ وَبَيْنَهَا بَاباً مُغْلَقاً. قَالَ: فَيُكْسَرُ الْبَابُ أَوْ يُفْتَحُ؟ قَالَ: لاَ. بَلْ يُكْسَرُ. قَالَ: ذَاكَ أَجْدَرُ أَنْ لاَ يُغْلَقَ.

قُلْنَا لِحُذَيْفَةَ: أَكَانَ عُمَرُ يَعْلَمُ مَنِ الْبَابُ؟ قَالَ: نَعَمْ. كَمَا يَعْلَمُ أَنَّ دُونَ غَدِ اللَّيْلَةَ. إِنِّي حَدَّثْتُهُ حَدِيثاً لَيْسَ بِالأَغَالِيطِ.

فَهِبْنَا أَنْ نَسْأَلَهُ: مَنِ الْبَابُ؟ فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ. فَسَأَلَهُ. فَقَالَ: عُمَرُ.

3956 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَعَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ وَوَكِيعٌ عَنِ الأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ؛ قَالَ: انْتَهَيْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ. وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ. فَسَمِعْتُهُ يَقُولُ: بَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. إِذْ نَزَلَ مَنْزِلاً. فَمِنَّا مَنْ يَضْرِبُ خِبَاءَهُ. وَمِنَّا مَنْ يَنْتَضِلُ. وَمِنَّا مَنْ هُوَ فِي جَشَرِهِ. إِذْ نَادَى مُنَادِيهِ. الصَّلاَةُ جَامِعَةٌ. فَاجْتَمَعْنَا. فَقَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَنَا، فَقَالَ: «**إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلاَّ كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى مَا يَعْلَمُهُ خَيْراً لَهُمْ. وَيُنْذِرَهُمْ مَا يَعْلَمُهُ شَرًّا لَهُمْ. وَإِنَّ أُمَّتَكُمْ هٰذِهِ، جُعِلَتْ عَافِيَتُهَا فِي أَوَّلِهَا. وَإِنَّ آخِرَهُمْ يُصِيبُهُمْ بَلاَءٌ وَأُمُورٌ تُنْكِرُونَهَا. ثُمَّ تَجِيءُ فِتَنٌ يُرَقِّقُ بَعْضُهَا بَعْضاً. فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي.**

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after the other, each (being more tremendous that it is) making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When it would be over, they would be afflicted with another trial, and the believer would say: This surely is going to be my end. Whoever wishes to be moved from the fire and be admitted to the Garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a ruler should give him the pledge of his hand and the sincerity of his heart. He should obey him to the best of his capacity. If another man comes forward (in order to claim to be ruler) disputing his (the former's) authority, they (the Muslims) should behead the latter." I came close to him (Abdullah Ibn Amr) and said to him: I beseech you by Allah, did you hear it from The Messenger of Allah "Allah's blessing and peace be upon him"? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind kept it.

[10] The Involvement In The Great Affliction

3957- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "How would you be at a time, which is about to come, when the people will be sifted (with the result that the best of them will be taken away), and there will remain only the dregs (and the worst) of them, whose pledges and trusts will be wasted, and they then will become at odds as such" and he intertwined his fingers. They said: "Then, how would we do O Messenger of Allah when such (a time) will be?" he said: "Act upon (the truth) that you approve, and leave (the innovations and heresies) that you disapprove; and further, stick to those near to you (in kinship and service), and leave the affairs of the lowly among you."

3958- It is narrated on the authority of Abu Dharr that once, the Messenger of Allah "Allah's blessing and peace be upon him" asked: "O Abu Dharr! Tell me, if the people came to suffer from a severe (epidemic leading to) death, to the extent that one's house would become like the grave, what should you do?" he said: "(I will be) as Allah and His Messenger will guide me (or Allah and His Messenger know better)." He said: "You should keep patient." He further said: "O Abu Dharr! Tell me, if the people were befallen by a great hunger, so much that if you come to your mosque, you would not be able to return to your home, and you would become too weak to get up from your bed and go to your mosque, what would you do?" he said: "Allah and His Messenger know better (or I will do as Allah and His Messenger will guide me)." He said: "Then, you should

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ثُمَّ تَنْكَشِفُ. ثُمَّ تَجِيءُ فِتْنَةٌ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي. ثُمَّ تَنْكَشِفُ. فَمَنْ سَرَّهُ أَنْ يُزَحْزَحَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ، فَلْتُدْرِكْهُ مَوْتَتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ. وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يَأْتُوا إِلَيْهِ. وَمَنْ بَايَعَ إِمَاماً فَأَعْطَاهُ صَفْقَةَ يَمِينِهِ، وَثَمَرَةَ قَلْبِهِ، فَلْيُطِعْهُ مَا اسْتَطَاعَ. فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ، فَاضْرِبُوا عُنُقَ الآخَرِ».

قَالَ: فَأَدْخَلْتُ رَأْسِي مِنْ بَيْنِ النَّاسِ، فَقُلْتُ: أَنْشُدُكَ اللَّهَ أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَأَشَارَ بِيَدِهِ إِلَى أُذُنَيْهِ، فَقَالَ: سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي.

10 ـ بَابُ التَّثَبُّتِ فِي الفِتْنَةِ

3957 ـ **حدثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي، عَنْ عُمَارَةَ بْنِ حَزْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كَيْفَ بِكُمْ وَبِزَمَانٍ يُوشِكُ أَنْ يَأْتِيَ، يُغَرْبَلُ النَّاسُ فِيهِ غَرْبَلَةً، وَتَبْقَى حُثَالَةٌ مِنَ النَّاسِ، قَدْ مَرِجَتْ عُهُودُهُمْ وَأَمَانَاتُهُمْ، فَاخْتَلَفُوا، وَكَانُوا هٰكَذَا؟**» (وَشَبَّكَ بَيْنَ أَصَابِعِهِ) قَالُوا: كَيْفَ بِنَا يَا رَسُولَ اللَّهِ إِذَا كَانَ ذٰلِكَ؟ قَالَ: «**تَأْخُذُونَ بِمَا تَعْرِفُونَ. وَتَدَعُونَ مَا تُنْكِرُونَ. وَتُقْبِلُونَ عَلَى خَاصَّتِكُمْ. وَتَذَرُونَ أَمْرَ عَوَامِّكُمْ**».

3958 ـ **حدثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنِ الْمُشَمَّتِ بْنِ طَرِيفٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كَيْفَ أَنْتَ، يَا أَبَا ذَرٍّ وَمَوْتاً يُصِيبُ النَّاسَ حَتَّى يُقَوِّمَ الْبَيْتُ بِالْوَصِيفِ؟**» (يَعْنِي الْقَبْرَ) قُلْتُ: مَا خَارَ اللَّهُ لِي وَرَسُولُهُ (أَوْ قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ) قَالَ: «**تَصَبَّرْ**» قَالَ: «**كَيْفَ أَنْتَ وَجُوعاً يُصِيبُ النَّاسَ حَتَّى تَأْتِيَ مَسْجِدَكَ فَلاَ تَسْتَطِيعَ أَنْ تَرْجِعَ إِلَى فِرَاشِكَ. وَلاَ تَسْتَطِيعَ أَنْ تَقُومَ مِنْ فِرَاشِكَ إِلَى مَسْجِدِكَ؟**» قَالَ، قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ (أَوْ مَا خَارَ اللَّهُ لِي وَرَسُولُهُ) قَالَ: «**عَلَيْكَ بِالْعِفَّةِ**» ثُمَّ

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abstain (from begging others)." Then, he said: "O Abu Dharr! Tell me, if the people went on (affliction and tumult and) killing one another so much to the extent that the black rocky land (a place in Medina whose rocks are as black as oil) would be covered with blood (of the multitudes of the killed persons), what should you do?" he said: "I will do as Allah and His Messenger will guide me." He said: "You should join those to whom you belong." He said: "Should I not carry my sword and fight such as does so?" he said: "Then, you would share with them whatever (sins and errors) they would be in. but, enter your home (and close the gate upon you)." I said: "O Messenger of Allah! If my house is intruded (what should I do?)" He said: "If you fear the glitter of the sword might frighten you, put the end of your upper garment over your face, until the one (who intends to kill you) will draw upon himself your sin as well as his, and thus become from amongst the denizens of the fire (of Hell)."

3959- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(A short time) before the (establishment of the) Hour, there will be (a great amount of) tumult." I asked: "O Messenger of Allah! What is tumult?" he said: "It is the widespread killing (of one another)." One of the people said: "O Messenger of Allah! Now, we kill such and such a great number from amongst the pagans every year." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not mean the killing of the pagans, but that's you would kill one another so much extensively that one might kill his neighbour, cousin and even the nearest of kin." One of the people said: "O Messenger of Allah! Shall we have our minds sound on those days?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sound minds of the majority of the people of that time will be taken away, and replaced by people scattered about like dust, having no sound minds." Al-Ash'ari said: "By Allah! I think this (time) will come upon you and me. By Allah! Both you and I will have no way to flee from it if it comes upon us as far as what our Prophet "Allah's blessing and peace be upon him" commended us to do is concerned, but to come out of it in the same way as we will enter into it."

3960- It is narrated on the authority of Udaisah Bint Uhban that she said: When Ali Ibn Abu Talib came here to Basra, he visited my father and said to him: "O Abu Muslim! Should you not support me against those people (who are opposing me)?" he said: "Yes." He called a slave-girl of him and ordered her to bring out his sword. She brought it out, and he unsheathed as little as a span of it, and behold! It was made of wood! Then he said: No doubt, my bosom friend, and your paternal cousin (the Messenger of Allah

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قَالَ: «**كَيْفَ أَنْتَ وَقَتْلاً يُصِيبُ النَّاسَ حَتَّى تُغْرَقَ حِجَارَةُ الزَّيْتِ بِالدَّمِ؟**» قُلْتُ: مَا خَارَ اللَّهُ لِي وَرَسُولُهُ. قَالَ: «**الْحَقْ بِمَنْ أَنْتَ مِنْهُ**» قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ أَفَلاَ آخُذُ بِسَيْفِي فَأَضْرِبُ بِهِ مَنْ فَعَلَ ذٰلِكَ؟ قَالَ: «**شَارَكْتَ الْقَوْمَ إِذاً. وَلٰكِنِ ادْخُلْ بَيْتَكَ**» قُلْتُ: يَا رَسُولَ اللَّهِ فَإِنْ دُخِلَ بَيْتِي؟ قَالَ: «**إِنْ خَشِيتَ أَنْ يَبْهَرَكَ شُعَاعُ السَّيْفِ، فَأَلْقِ طَرَفَ رِدَائِكَ عَلَى وَجْهِكَ. فَيَبُوءَ بِإِثْمِهِ وَإِثْمِكَ، فَيَكُونَ مِنْ أَصْحَابِ النَّارِ**».

3959 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا عَوْفٌ عَنِ الْحَسَنِ. حَدَّثَنَا أَسِيدُ بْنُ الْمُتَشَمِّسِ، قَالَ: حَدَّثَنَا أَبُو مُوسٰى. حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: «**إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَهَرْجاً**» قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ مَا الْهَرْجُ؟ قَالَ: «**الْقَتْلُ**» فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ إِنَّا نَقْتُلُ الآنَ فِي الْعَامِ الْوَاحِدِ، مِنَ الْمُشْرِكِينَ كَذَا وَكَذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ بِقَتْلِ الْمُشْرِكِينَ. وَلٰكِنْ يَقْتُلُ بَعْضُكُمْ بَعْضاً، حَتَّى يَقْتُلَ الرَّجُلُ جَارَهُ وَابْنَ عَمِّهِ وَذَا قَرَابَتِهِ**» فَقَالَ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللَّهِ وَمَعَنَا عُقُولُنَا، ذٰلِكَ الْيَوْمَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ. تُنْزَعُ عُقُولُ أَكْثَرِ ذٰلِكَ الزَّمَانِ. وَيَخْلُفُ لَهُ هَبَاءٌ مِنَ النَّاسِ لاَ عُقُولَ لَهُمْ**».

ثُمَّ قَالَ الأَشْعَرِيُّ: وَايْمُ اللَّهِ إِنِّي لأَظُنُّهَا مُدْرِكَتِي وَإِيَّاكُمْ. وَايْمُ اللَّهِ مَا لِي وَلَكُمْ مِنْهَا مَخْرَجٌ، إِنْ أَدْرَكَتْنَا فِيمَا عَهِدَ إِلَيْنَا نَبِيُّنَا ﷺ، إِلاَّ أَنْ نَخْرُجَ كَمَا دَخَلْنَا فِيهَا.

3960 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا صَفْوَانُ بْنُ عِيسٰى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدٍ، مُؤَذِّنُ مَسْجِدِ حُرْدَانَ؛ قَالَ: حَدَّثَتْنِي عُدَيْسَةُ بِنْتُ أُهْبَانَ؛ قَالَتْ: لَمَّا جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ هٰهُنَا، الْبَصْرَةَ، دَخَلَ عَلَى أَبِي. فَقَالَ: يَا أَبَا مُسْلِمٍ أَلاَ تُعِينُنِي عَلَى هٰؤُلاَءِ الْقَوْمِ؟ قَالَ: بَلَى. قَالَ: فَدَعَا جَارِيَةً لَهُ. فَقَالَ: يَا جَارِيَةُ أَخْرِجِي سَيْفِي. قَالَ: فَأَخْرَجَتْهُ. فَسَلَّ مِنْهُ قَدْرَ شِبْرٍ، فَإِذَا هُوَ خَشَبٌ. فَقَالَ: إِنَّ خَلِيلِي وَابْنَ

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"Allah's blessing and peace be upon him") commanded me to take a wooden sword when there would come the (time of the) affliction between the Muslims. So, if you like, I could set out with you." On that he said to him: "I'm not in need of you nor am I of your sword."

3961- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(A short time) before the (establishment of the) Hour, there will be afflictions, (as grievous) as the parts of the dark night, in which a man becomes a believer in the morning, and it is not after the evening enters upon him that he renegades to infidelity; and as evening enters upon him while being an infidel, it is not after morning enters upon him that he becomes a believer. The sitting one in those (afflictions) is much better than the standing one; and the standing one is much better than the walking one; and the waking one is much better than the running one. So, you should break your bows, cut the strings of your (arrows), and strike (nothing but) stones with your swords; and if anyone of you is attacked, let him be like the better one of both sons of Adam (i.e. who let his brother kill him in order to draw upon himself the sin of his crime)."

3962- It is narrated on the authority of Abu Burdah that he said: I came to visit Muhammad Ibn Maslamah who said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be affliction, dispute and difference (among the Muslims). If it so happens, go with your sword to (the mountain of) Uhud, therewith to strike it until it (the sword) it is broken, and then sit in your house until a wrong hand will come (to kill you) or death will take you away." However, it really happened, and I did the same as the Messenger of Allah "Allah's blessing and peace be upon him" had said.

[11] When Two Muslims Fight With Their Swords

3963- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No two Muslims fight with their sword but that both the killer and the killed one will be admitted to the fire (of Hell)."

3964- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two Muslims face one another with their swords, both the killer and the killed one will be admitted to the fire (of Hell)." They said: "O Messenger of Allah! This killer (deserves such a destiny): what is the matter with the killed one?" He said: "No doubt, he has the intention to kill the other."

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عَمُّكَ ﷺ عَهِدَ إِلَيَّ، إِذَا كَانَتِ الْفِتْنَةُ بَيْنَ الْمُسْلِمِينَ، فَأَتَّخِذُ سَيْفاً مِنْ خَشَبٍ. فَإِنْ شِئْتَ خَرَجْتُ مَعَكَ. قَالَ: لاَ حَاجَةَ لِي فِيكَ، وَلاَ فِي سَيْفِكَ.

3961 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ ثَرْوَانَ، عَنْ هُذَيْلِ بْنِ شُرَحْبِيلَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتَناً كَقِطَعِ اللَّيْلِ الْمُظْلِمِ. يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِناً، وَيُمْسِي كَافِراً. وَيُمْسِي مُؤْمِناً وَيُصْبِحُ كَافِراً. الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ. وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي. وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي. فَكَسِّرُوا قِسِيَّكُمْ، وَقَطِّعُوا أَوْتَارَكُمْ، وَاضْرِبُوا بِسُيُوفِكُمُ الْحِجَارَةَ. فَإِنْ دُخِلَ عَلَى أَحَدِكُمْ. فَلْيَكُنْ كَخَيْرِ ابْنَيْ آدَمَ»**.

3962 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ (أَوْ عَلِيِّ بْنِ زَيْدِ بْنِ جَدْعَانَ. شَكَّ أَبُو بَكْرٍ)، عَنْ أَبِي بُرْدَةَ؛ قَالَ: دَخَلْتُ عَلَى مُحَمَّدِ بْنِ مَسْلَمَةَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّهَا سَتَكُونُ فِتْنَةٌ وَفُرْقَةٌ وَاخْتِلاَفٌ. فَإِذَا كَانَ كَذٰلِكَ، فَأْتِ بِسَيْفِكَ أُحُداً، فَاضْرِبْهُ حَتَّى يَنْقَطِعَ. ثُمَّ اجْلِسْ فِي بَيْتِكَ حَتَّى تَأْتِيَكَ يَدٌ خَاطِئَةٌ، أَوْ مَنِيَّةٌ قَاضِيَةٌ»**.

فَقَدْ وَقَعَتْ. وَفَعَلْتُ مَا قَالَ رَسُولُ اللَّهِ ﷺ.

11 ـ بابٌ «إذا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا»

3963 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مُبَارَكُ بْنُ سُحَيْمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: **«مَا مِنْ مُسْلِمَيْنِ الْتَقَيَا بِأَسْيَافِهِمَا، إِلاَّ كَانَ الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»**.

3964 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَسَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»** قَالُوا: يَا رَسُولَ اللَّهِ هٰذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: **«إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ»**.

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3965- It is narrated on the authority of Abu Bakrah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If two Muslims carry the arms against one another they will come to be just at the verge of (entering the fire of) Hell; and if anyone of them kills the other, both will be admitted to it."

3966- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as has the worst position in the Sight of Allah amongst the people is him, who wastes (the good of) his hereafter by (taking) the world of another (i.e. by killing him with no just cause)."

[12] Stopping The Tongue (From Speaking Provocatively) During The Affliction

3967- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be affliction; and it will (extend to) comprehend all of the Arabs: its killed ones will be admitted to the fire (of Hell), during which the effect of the tongue (characteristic of provocative speech) is much stronger than the sword."

3968- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the afflictions, during which the effect of the tongue is (as strong) as that of the sword."

3969- It is narrated on the authority of Alqamah Ibn Waqqas that an honourable man came upon him, to whom he said: You are of such kinship as gives you a right (upon me to advise you): I've seen you visiting those chiefs and speak in their presence with what Allah wills you to speak. I heard Bilal Ibn Al-Harith Al-Muzani, the companion of the Messenger of Allah "Allah's blessing and peace be upon him", having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone of you might say a statement on account of which Allah's Good Pleasure is acquired, even though he does not think how far it would reach, by which Allah Almighty will keep writing His Good Pleasure for him until the Day of Judgement; and anyone of you might say a statement, which draws Allah's Anger upon him, even though he does not think how far it would reach, by which Allah Almighty will keep writing His Anger for him until the Day he will meet Him." Alqamah further said to him: So, consider, mercy be upon you, what you say, and with which you speak. Perhaps,

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3965 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: **«إِذَا الْمُسْلِمَانِ، حَمَلَ أَحَدُهُمَا عَلَى أَخِيهِ السِّلاَحَ، فَهُمَا عَلَى جُرُفِ جَهَنَّمَ. فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ، دَخَلاَهَا جَمِيعاً»**.

3966 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَبْدِ الْحَكَمِ السَّدُوسِيِّ. حَدَّثَنَا شَهْرُ بْنُ حَوْشَبٍ عَنْ أَبِي أُمَامَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مِنْ شَرِّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ، يَوْمَ الْقِيَامَةِ، عَبْدٌ أَذْهَبَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ»**.

12 ـ بابُ كَفِّ اللِّسَانِ في الفِتْنَةِ

3967 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ زِيَادٍ سَيْمِينَ كُوشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«تَكُونُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبَ. قَتْلاَهَا فِي النَّارِ. اللِّسَانُ فِيهَا أَشَدُّ مِنْ وَقْعِ السَّيْفِ»**.

3968 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ الْحَرِثِ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِيَّاكُمْ وَالْفِتَنَ. فَإِنَّ اللِّسَانَ فِيهَا مِثْلُ وَقْعِ السَّيْفِ»**.

3969 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو. حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَلْقَمَةَ بْنِ وَقَّاصٍ؛ قَالَ: مَرَّ بِهِ رَجُلٌ لَهُ شَرَفٌ. فَقَالَ لَهُ عَلْقَمَةُ: إِنَّ لَكَ رَحِماً. وَإِنَّ لَكَ حَقًّا. وَإِنِّي رَأَيْتُكَ تَدْخُلُ عَلَى هٰؤُلاَءِ الأُمَرَاءِ. وَتَتَكَلَّمُ عِنْدَهُمْ بِمَا شَاءَ اللَّهُ أَنْ تَتَكَلَّمَ بِهِ. وَإِنِّي سَمِعْتُ بِلاَلَ بْنَ الْحَرِثِ الْمُزَنِيَّ، صَاحِبَ رَسُولِ اللَّهِ ﷺ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ. مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ. فَيَكْتُبُ اللَّهُ عَزَّ وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللَّهِ. مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ. فَيَكْتُبُ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ بِهَا سُخْطَهُ إِلَى يَوْمِ يَلْقَاهُ»**.

قَالَ عَلْقَمَةُ: فَانْظُرْ، وَيْحَكَ مَاذَا تَقُولُ، وَمَاذَا تَكَلَّمُ بِهِ. فَرُبَّ كَلاَمٍ، (قَدْ) مَنَعَنِي أَنْ أَتَكَلَّمَ بِهِ، مَا سَمِعْتُ مِنْ بِلاَلِ بْنِ الْحَرِثِ.

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there are statements which I refrained from saying on account of what I heard from Bilal Ibn Al-Harith.

3970- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might say a statement which draws Allah's Anger upon him, seeing no harm in it, by which he will keep falling in the fire of Hell for seventy autumns."

3971- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and His Messenger, let him say what is good or (at least) let him keep silent."

3972- It is narrated on the authority of Sufyan Ibn Abdullah Ath-Thaqafi that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me of a thing by which I should hold fast." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "My Lord is Allah"; and then be straight (on the religion)." I asked: "O Messenger of Allah! Which thing do you fear for me most?" the Messenger of Allah "Allah's blessing and peace be upon him" beckoned to his tongue and said: "It is that (which I fear for you most)."

3973- It is narrated on the authority of on the authority of Mu'adh Ibn Jabal that he said: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on journey. One morning, I became close to him while we were proceeding, whereupon I said to him: "O Prophet of Allah! Tell me of a deed which causes me to be admitted to the Garden, and keep me far from the fire." On that he said: "No doubt, you've asked about a serious matter, which is easy but upon him for whom Allah has made it easy. It is to worship Allah Alone, and not join anything (in worship) with Him, to establish the regular prayers, to give the regular charity, to observe fasts during the month of Ramadan, and to offer Hajj to the House." Then, he said: "Should I not guide you to the gates of good? To be sure, fast is (to protect one from the fire as is) a shield (from swords), and the charity plots out the sin in the same way as the water extinguishes the fire, and (so does) a man's prayer in the middle of the night." Then, he recited: "Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." Then, he said: "Should I not tell you of the head of the matter (of religion), its pillar and the peak of its hump?" I said: "Yes, O Messenger of Allah." He said: "(The head of the matter is Islam; its pillar is the prayer; and the peak of its hump is) the fight in the Cause of Allah."

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3970 ـ **حدّثنا** أَبُو يُوسُفَ الصَّيْدَلاَنِيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللَّهِ. لاَ يَرَى بِهَا بَأْساً. فَيَهْوِي بِهَا فِي نَارِ جَهَنَّمَ سَبْعِينَ خَرِيفاً»**.

3971 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْراً، أَوْ لِيَسْكُتْ»**.

3972 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَاعِزٍ الْعَامِرِيِّ؛ أَنَّ سُفْيَانَ بْنَ عَبْدِ اللَّهِ الثَّقَفِيَّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ: قَالَ: **«قُلْ: رَبِّيَ اللَّهُ، ثُمَّ اسْتَقِمْ»** قُلْتُ: يَا رَسُولَ اللَّهِ مَا أَكْثَرُ مَا تَخَافُ عَلَيَّ؟ فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِلِسَانِ نَفْسِهِ، ثُمَّ قَالَ: **«هٰذَا»**.

3973 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ أَبِي النُّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَأَصْبَحْتُ يَوْماً قَرِيباً مِنْهُ، وَنَحْنُ نَسِيرُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ. قَالَ: **«لَقَدْ سَأَلْتَ عَظِيماً. وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ»**. ثُمَّ قَالَ: **«أَلاَ أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ. وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ، كَمَا يُطْفِىءُ النَّارَ الْمَاءُ، وَصَلاَةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ»**. ثُمَّ قَرَأَ: ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾ [السجدة: 16] حَتَّى بَلَغَ: ﴿جَزَآءَۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾ [السجدة: 17]. ثُمَّ قَالَ: **«أَلاَ أُخْبِرُكَ بِرَأْسِ الأَمْرِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ؟ الْجِهَادُ»**. ثُمَّ قَالَ: **«أَلاَ أُخْبِرُكَ بِمِلاَكِ ذٰلِكَ كُلِّهِ؟»** قُلْتُ: بَلَىٰ. فَأَخَذَ

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He further said: "Should I not inform you of what combines all of that?" I said: "Yes, O Prophet of Allah!" he pointed to his tongue and then said: "Stop that (from speaking what is evil and vain)." I said: "O Messenger of Allah! Shall we be reckoned for whatever we speak?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let your mother be bereaved of you O Mu'adh! Is there anything to throw people (prone) on their faces (or their nostrils) into the fire more than the evil of their tongues?"

3974- It is narrated on the authority of Umm Habibah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "All of what mankind speaks is against not in favour of him, except in case he enjoins good, forbids evil, and celebrates (the Praises of) Allah Almighty."

3975- It is narrated on the authority of Abu Ash-Sha'tha' that he said: It was said to Ibn Umar: "We might come to visit our chiefs, and say something; and when we come out, we might say what is different (i.e. in opposition to that)." On that he said: "We considered that as hypocrisy during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"."

3976- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of one's good (faith in) Islam to leave that to which he has nothing to do."

[13] What About Seclusion

3977- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best life of people is that of a man, who always sticks to the rein of his horse (i.e. on the alert of) fighting in the Cause of Allah: every time he hears a voice (prompting him to go forth) he soon will run riding it, seeking for death (in Allah's Way); or that of a man living in a cave of one of those mountain tops, or in the middle of one of those valleys, establishing the regular prayers, practicing the obligatory charity, and worshipping his Lord until death comes to him, and he is always in good among the people."

3978- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Which is the best among the people?" he said: "A man who fights in the Cause of Allah with his own soul and property." He asked: "Then, who is next?" he said: "Then, a man who lives in one of

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بِلِسَانِهِ فَقَالَ: «تَكُفُّ عَلَيْكَ هٰذَا» قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ قَالَ: «ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ هَلْ يَكُبُّ النَّاسَ، عَلَى وُجُوهِهِمْ فِي النَّارِ، إِلاَّ حَصَائِدُ أَلْسِنَتِهِمْ؟؟؟».

3974 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ الْمَكِّيُّ؛ قَالَ: سَمِعْتُ سَعِيدَ بْنَ حَسَّانَ الْمَخْزُومِيَّ؛ قَالَ: حَدَّثَتْنِي أُمُّ صَالِحٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كَلاَمُ ابْنِ آدَمَ عَلَيْهِ، لاَ لَهُ. إِلاَّ الأَمْرَ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ، وَذِكْرَ اللَّهِ عَزَّ وَجَلَّ**».

3975 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي، يَعْلَىٰ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الشَّعْثَاءِ؛ قَالَ: قِيلَ لِابْنِ عُمَرَ: إِنَّا نَدْخُلُ عَلَى أُمَرَائِنَا فَنَقُولُ الْقَوْلَ. فَإِذَا خَرَجْنَا، قُلْنَا غَيْرَهُ. قَالَ: كُنَّا نَعُدُّ ذٰلِكَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، النِّفَاقَ.

3976 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَيْوَئِيلَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مِنْ حُسْنِ إِسْلاَمِ الْمَرْءِ تَرْكُهُ مَا لاَ يَعْنِيهِ**».

13 ـ بَابُ الْعُزْلَةِ

3977 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. أَخْبَرَنِي أَبِي عَنْ بَعَجَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَدْرٍ الْجُهَنِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**خَيْرُ مَعَايِشِ النَّاسِ لَهُمْ، رَجُلٌ مُمْسِكٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ. وَيَطِيرُ عَلَى مَتْنِهِ. كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً طَارَ عَلَيْهِ إِلَيْهَا. يَبْتَغِي الْمَوْتَ أَوِ الْقَتْلَ، مَظَانَّهُ. وَرَجُلٌ فِي غُنَيْمَةٍ، فِي رَأْسِ شَعَفَةٍ مِنْ هٰذِهِ الشَّعَافِ، أَوْ بَطْنِ وَادٍ مِنْ هٰذِهِ الأَوْدِيَةِ. يُقِيمُ الصَّلاَةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ. لَيْسَ مِنَ النَّاسِ إِلاَّ فِي خَيْرٍ**».

3978 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنَا الزُّبَيْدِيُّ. حَدَّثَنِي الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «**رَجُلٌ مُجَاهِدٌ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ**» قَالَ: ثُمَّ مَنْ؟ قَالَ: «**ثُمَّ امْرُؤٌ فِي شِعْبٍ مِنَ الشِّعَابِ، يَعْبُدُ اللَّهَ عَزَّ وَجَلَّ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ**».

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those mountain paths, worships Allah Almighty, and relieves the people of his evil."

3979- It is narrated on the authority of Hudhaifah Ibn Al-Yaman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it by them." I said: "O Allah's Apostle! Describe those people to us." He said: "They will belong to us and speak our language." I asked: "What will you order me to do if such a thing takes place in my life?" He said: "Adhere to the group of Muslims and their Chief; and if there is neither group (of Muslims) nor chief, keep away from all those different sects, even if you have to bite (Eat) the root of a tree, till you meet Allah while you are still in that state."

3980- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "A time will come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall so as to flee with his religion from afflictions."

3981- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be afflictions, at the gate of which there will be such as invite to the fire (of Hell): so, to die while biting the trunk of a tree is much better for you than to follow anyone of them."

3982- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A faithful believer is never stung twice from the same hole."

3983- It is narrated on the authority of Salim from Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A faithful believer is never stung twice from the same hole."

[14] Refraining From What Is Suspicious

3984- It is narrated on the authority of An-Nu'man Ibn Bashir that he said while being on the pulpit, and he beckoned with his finger to his ear: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Both legal and illegal things are obvious, and in between them there are doubtful matters, of which lots of people have no knowledge. So whoever forsakes those doubtful things (lest he may commit a sin), definitely keeps his religion and honour blameless; and whoever indulges in these suspicious things bravely, is about to fall in what is clearly illegal, like the shepherd, who grazes (his animals) around the protected

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3979 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ. حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ. حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ؛ أَنَّهُ سَمِعَ حُذَيْفَةَ بْنَ الْيَمَانِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَكُونُ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ. مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا»** قُلْتُ: يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا. قَالَ: **«هُمْ قَوْمٌ مِنْ جِلْدَتِنَا، يَتَكَلَّمُونَ بِأَلْسِنَتِنَا»** قُلْتُ: فَمَا تَأْمُرُنِي، إِنْ أَدْرَكَنِي ذٰلِكَ؟ قَالَ: **«فَالْزَمْ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ. فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلاَ إِمَامٌ، فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا. وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ كَذٰلِكَ»**.

3980 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ الأَنْصَارِيِّ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ: رَسُولُ اللَّهِ ﷺ: **«يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ، وَمَوَاقِعَ الْقَطْرِ. يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ»**.

3981 ـ **حدّثنا** مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ. حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ. حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ قُرْطٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«تَكُونُ فِتَنٌ. عَلَى أَبْوَابِهَا دُعَاةٌ إِلَى النَّارِ. فَأَنْ تَمُوتَ وَأَنْتَ عَاضٌّ عَلَى جِذْلِ شَجَرَةٍ، خَيْرٌ لَكَ مِنْ أَنْ تَتْبَعَ أَحَداً مِنْهُمْ»**.

3982 ـ **حدّثنا** مُحَمَّدُ بْنُ الْحَرِثِ الْمِصْرِيُّ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ. حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: **«لاَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ»**.

3983 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ. حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ»**.

14 ـ بَابُ الْوُقُوفِ عِنْدَ الشُّبُهَاتِ

3984 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ الشَّعْبِيِّ؛ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ عَلَى الْمِنْبَرِ، وَأَهْوَى بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الْحَلاَلُ بَيِّنٌ، وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لاَ يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ. فَمَنِ اتَّقَى الشُّبُهَاتِ، اسْتَبْرَأَ لِدِينِهِ**

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zone, and he is about to pasture them in it. Verily, every king has a protected zone, and the protected zone of Allah is His taboos. Verily, in the body there is a (piece of) flesh, and if it becomes good, the whole body will become good, and if it becomes corrupt, the whole body will become corrupt. Verily, that (piece of flesh) is the heart."

3985- It is narrated on the authority of Ma'qil Ibn Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, worshipping (Allah) during (the days of) afflictions and widespread tumult is equal (in reward) to a migration to me."

[15] Islam Has Begun As A Stranger

3986- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam has started as a stranger and it will return to be as a stranger (as it started in view of the scarcity of such as act upon it): so, blessed be such strangers (in the sight of the people as act upon it)."

3987- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam started as strange (matter) and it will return to be as strange (as it started in view of the scarcity of such as act upon it): so, blessed be such strangers (in the sight of the people as act upon it)."

3988- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam started as strange (matter) and it will return to be as strange (as it started in view of the scarcity of such as act upon it): so, blessed be such strangers (in the sight of the people as act upon it)." It was said: "Who are those strangers?" he said: "Those are such as taken out of their homeland (in order to establish the ceremonies of Islam, and give life to its ways)."

[16] What About Such As For Whom Safety From Afflictions Is Expected

3989- It is narrated on the authority of Umar Ibn Al-Khattab that one day, he came out and went to the mosque of the Messenger of Allah "Allah's blessing and peace be upon him", and found Mu'adh Ibn Jabal sitting near the grave of the Messenger of Allah "Allah's blessing and peace be upon him"; and he was weeping. He asked him: "What causes you to weep?" he said: "I'm weeping because of a thing I heard from the Messenger of Allah "Allah's blessing and peace be upon him". I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, even a simple (kind of) showing off is (a sort of) ascribing

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وَعِرْضِهِ. وَمَنْ وَقَعَ فِي الشُّبُهَاتِ، وَقَعَ فِي الْحَرَامِ. كَالرَّاعِي حَوْلَ الْحِمَىٰ، يُوشِكُ أَنْ يَرْتَعَ فِيهِ. أَلاَ، وَإِنَّ لِكُلِّ مَلِكٍ حِمًىٰ. أَلاَ، وَإِنَّ حِمَىٰ اللَّهِ مَحَارِمُهُ. أَلاَ، وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلُحَتْ صَلُحَ الْجَسَدُ كُلُّهُ. وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلاَ، وَهِيَ الْقَلْبُ».

3985 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ الْمُعَلَّىٰ بْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْعِبَادَةُ فِي الْهَرْجِ، كَهِجْرَةٍ إِلَيَّ**».

15 ـ بابٌ «بَدَأَ الإِسْلامُ غَرِيباً»

3986 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، وَسُوَيْدُ بْنُ سَعِيدٍ؛ قَالُوا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ. حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَدَأَ الإِسْلامُ غَرِيباً، وَسَيَعُودُ غَرِيباً. فَطُوبَىٰ لِلْغُرَبَاءِ**».

3987 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا عَمْرُو بْنُ الْحٰرِثِ وَابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِنَّ الإِسْلامَ بَدَأَ غَرِيباً، وَسَيَعُودُ غَرِيباً. فَطُوبَىٰ لِلْغُرَبَاءِ**».

3988 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الإِسْلامَ بَدَأَ غَرِيباً، وَسَيَعُودُ غَرِيباً. فَطُوبَىٰ لِلْغُرَبَاءِ**».

قَالَ: قِيلَ: وَمَنِ الْغُرَبَاءُ؟ قَالَ: النُّزَّاعُ مِنَ الْقَبَائِلِ.

16 ـ بابُ مَنْ تُرْجَى لَهُ السَّلامَةُ مِنَ الفِتَنِ

3989 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ عِيسَى بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ أَنَّهُ خَرَجَ يَوْماً إِلَى مَسْجِدِ رَسُولِ اللَّهِ ﷺ، فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ قَاعِداً عِنْدَ قَبْرِ النَّبِيِّ ﷺ يَبْكِي. فَقَالَ: مَا يُبْكِيكَ؟ قَالَ: يُبْكِينِي شَيْءٌ سَمِعْتُهُ مِنْ

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things to Allah (in worship); and whoever takes an enemy one of Allah's devotees has, indeed, waged war against Allah. Verily, Allah loves the pious, righteous, and hidden (from the eyes of the people): if they are absent, none will miss them, and if they are present, they will not be invited (to the important events), nor will they be recognized: their hearts are (as bright as) lamps of guidance; and they come out of every dark land."

3990- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (faithful believers among the) people are like one hundred camels, (all of which are weak that) you could hardly find a riding one in them."

[17] The Division Of Nations

3991- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Jews have divided into seventy-one parties; and my (Muslim) nation will divide into seventy-three parties."

3992- It is narrated on the authority of Awf Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Jews have divided into seventy-one parties, only one of which will be admitted to the Garden, and the remaining seventy to the fire of Hell; and the Christians have divided into seventy-two parties, seventy-one of which will be admitted to the fire of Hell, and the remaining one to the Garden. By Him, in Whose Hand is the Soul of Muhammad, my nation will divide into seventy-three parties, only one of which will be admitted to the Garden, and the remaining seventy-two to the fire of Hell." It was said: "Who are those (that belong to this secure nation)?" he said: "Those are the group (of Muslims)."

3993- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The children of Israel have divided into seventy-one parties; and my nation will be divided into seventy-two parties, all of whom will be admitted to the fire of Hell barring one, i.e. that of the group (of Muslims)."

3994- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Surely, you will follow the tradition of those who were before you, arm by arm, cubit by cubit and span by span, to the extent that even if they enter into the hole of a mastigure, you will also enter into it." They asked: "O Messenger of Allah! (Do you mean) the Jews and Christians?" he said: "Who else then?"

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رَسُولِ اللَّهِ ﷺ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ يَسِيرَ الرِّيَاءِ شِرْكٌ. وَإِنَّ مَنْ عَادَى لِلَّهِ وَلِيًّا، فَقَدْ بَارَزَ اللَّهَ بِالْمُحَارَبَةِ. إِنَّ اللَّهَ يُحِبُّ الأَبْرَارَ الأَتْقِيَاءَ الأَخْفِيَاءَ، الَّذِينَ، إِذَا غَابُوا، لَمْ يُفْتَقَدُوا. وَإِنْ حَضَرُوا، لَمْ يُدْعَوْا وَلَمْ يُعْرَفُوا. قُلُوبُهُمْ مَصَابِيحُ الْهُدَى. يَخْرُجُونَ مِنْ كُلِّ غَبْرَاءَ مُظْلِمَةٍ».

3990 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ. حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «النَّاسُ كَإِبِلٍ مِائَةٍ. لاَ تَكَادُ تَجِدُ فِيهَا رَاحِلَةً».

17 ـ بابُ افْتِرَاقِ الأُمَمِ

3991 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً. وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِينَ فِرْقَةً».

3992 ـ حدّثنا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا عَبَّادُ بْنُ يُوسُفَ. حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عَوْفِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً. فَوَاحِدَةٌ فِي الْجَنَّةِ، وَسَبْعُونَ فِي النَّارِ. وَافْتَرَقَتِ النَّصَارَى عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً. فَإِحْدَى وَسَبْعُونَ فِي النَّارِ، وَوَاحِدَةٌ فِي الْجَنَّةِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِينَ فِرْقَةً. وَاحِدَةٌ فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ» قِيلَ: يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ: «الْجَمَاعَةُ».

3993 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا أَبُو عَمْرٍو. حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً. وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً. كُلُّهَا فِي النَّارِ، إِلاَّ وَاحِدَةً. وَهِيَ الْجَمَاعَةُ».

3994 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَتَتْبَعُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ، بَاعاً بِبَاعٍ، وَذِرَاعاً بِذِرَاعٍ، وَشِبْراً بِشِبْرٍ. حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ، لَدَخَلْتُمْ فِيهِ» قَالُوا: يَا رَسُولَ! اللَّهِ الْيَهُودُ وَالنَّصَارَى؟ قَالَ: «فَمَنْ إِذاً؟».

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[18] The Affliction Caused By The Property

3995- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" got up and addressed the people saying: "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." A man got up saying: "O Allah's Apostle! Can the good bring about evil?" The Prophet "Allah's blessing and peace be upon him" kept silent and then he asked: "what did you say?" he said: "I asked: "Can the good bring about evil?"" he said: "No doubt, good produces nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both of its flanks are full (and it becomes satisfied). Then it stands in the sun, defecates, and urinates. So, whoever takes property legally will be blessed in it; and whoever takes property illegally, his example is like the example of such as eats but is never satisfied."

3996- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the treasures of the Persians and the Romans are opened for you, which kind of people will you be?" Abd Ar-Rahman Ibn Awf said: "We will say as Allah has commanded us." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Or something else: You will compete with one another, envy one another, desert one another, and hate one another, or something like that. Then, you will go to the houses of the Emigrants, and make some of them over others."

3997- It is narrated on the authority of Amr Ibn Awf Al-Ansari, who was an ally of Banu Amir Ibn Lu'ai and one of those who had taken part in (the holy battle of) Badr that the Messenger of Allah "Allah's blessing and peace be upon him" sent Abu Ubaidah Ibn Al-Jarrah to Bahrain to collect the Jizyah. The Messenger of Allah "Allah's blessing and peace be upon him" established peace with the people of Bahrain and appointed Al-Ala' Ibn Al-Hadrami as their governor. When Abu Ubaidah came from Bahrain with the money, the Ansar heard of Abu Ubaidah's arrival which coincided with the time of the morning prayer with The Prophet "Allah's blessing and peace be upon him". When The Messenger of Allah "Allah's blessing and peace be upon him" led them in the morning prayer and finished, the Ansar approached him, and he looked at them and smiled on seeing them and said: "I feel that you heard that Abu Ubaidah had brought something from Bahrain!" They said: "Yes, O Allah's Apostle!" He said: "Rejoice and hope

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18 ـ بابُ فِتْنَةِ المَالِ

3995 ـ **حدّثنا** عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ، فَقَالَ: «**لاَ. وَاللَّهِ مَا أَخْشَى عَلَيْكُمْ، أَيُّهَا النَّاسُ إِلاَّ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا**» فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ رَسُولُ اللَّهِ ﷺ سَاعَةً، ثُمَّ قَالَ: «**كَيْفَ قُلْتَ؟**» قَالَ: قُلْتُ: وَهَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْخَيْرَ لاَ يَأْتِي إِلاَّ بِخَيْرٍ. أَوَ خَيْرٌ هُوَ؟ إِنَّ كُلَّ مَا يُنْبِتُ الرَّبِيعُ يَقْتُلُ حَبَطاً أَوْ يُلِمُّ. إِلاَّ آكِلَةَ الْخَضِرِ. أَكَلَتْ، حَتَّى إِذَا امْتَلأَتْ (امْتَدَّتْ) خَاصِرَتَاهَا، اسْتَقْبَلَتِ الشَّمْسَ، فَثَلَطَتْ وَبَالَتْ ثُمَّ اجْتَرَّتْ، فَعَادَتْ، فَأَكَلَتْ. فَمَنْ يَأْخُذُ مَالاً بِحَقِّهِ، يُبَارَكْ لَهُ. وَمَنْ يَأْخُذْ مَالاً بِغَيْرِ حَقِّهِ، فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلاَ يَشْبَعُ**».

3996 ـ **حدّثنا** عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ. أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا عَمْرُو بْنُ الْحَرِثِ؛ أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ؛ أَنَّ يَزِيدَ بْنَ رَبَاحٍ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**إِذَا فُتِحَتْ عَلَيْكُمْ خَزَائِنُ فَارِسَ وَالرُّومِ، أَيُّ قَوْمٍ أَنْتُمْ؟**» قَالَ: عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: نَقُولُ كَمَا أَمَرَنَا اللَّهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «**أَوْ غَيْرَ ذَلِكَ. تَتَنَافَسُونَ، ثُمَّ تَتَحَاسَدُونَ، ثُمَّ تَتَدَابَرُونَ، ثُمَّ تَتَبَاغَضُونَ. أَوْ نَحْوَ ذَلِكَ. ثُمَّ تَنْطَلِقُونَ فِي مَسَاكِينِ الْمُهَاجِرِينَ، فَتَجْعَلُونَ بَعْضَهُمْ عَلَى رِقَابِ بَعْضٍ**».

3997 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَى الْمِصْرِيُّ. أَخْبَرَنِي ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ عَنْ عَمْرِو بْنِ عَوْفٍ، وَهُوَ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، إِلَى الْبَحْرَيْنِ، يَأْتِي بِجِزْيَتِهَا. وَكَانَ النَّبِيُّ ﷺ، هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ، وَأَمَّرَ عَلَيْهِمُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ. فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ. فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ. فَوَافَوْا صَلاَةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ، انْصَرَفَ. فَتَعَرَّضُوا لَهُ. فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ، حِينَ رَآهُمْ. ثُمَّ قَالَ: «**أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟**» قَالُوا: أَجَلْ. يَا رَسُولَ اللَّهِ! قَالَ: «**أَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ. فَوَاللَّهِ مَا**

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for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."

[19] The Affliction Caused By Women

3998- It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I leave after me no affliction more harmful to men than women."

3999- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No morning comes but that two angels call: "Woe to men from women; and woe to women from men!""

4000- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" got up and addressed us saying: "No doubt, the world is green and sweet, and Allah has made you as vicegerents in it, and He is seeing what you will do: so, protect yourselves against (the evil delights of) world and safeguard yourselves from (the evil of the temptation of) women."

4001- It is narrated on the authority of A'ishah that she said: While the Messenger of Allah "Allah's blessing and peace be upon him" was sitting in the mosque, a woman from (the tribe of) Muzainah entered, and she was (dragging her garment on the ground by way of) strutting about in her adornment in the mosque. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Forbid your women to wear (clothes decorated with) adornment and strut about in the mosques, for the children of Israel received no curse before their women had worn adornment and strutted about in the places of worship."

4002- It is narrated on the authority of Abu Hurairah that he met a woman scented with perfume, and she intended to go to the mosque. He asked her: "O slave-girl of (Allah) Compeller! Where do you intend to go?" she said: "The mosque." he asked: "Have you applied perfume to your body for that?" she answered in the affirmative, thereupon he said: Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If any woman applies perfume to her body and then comes out to the mosque, no prayer will be accepted from her until she takes bath (and removes from her body the traces of perfume)."

4003- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O

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الْفَقْرَ أَخْشَىٰ عَلَيْكُمْ. وَلٰكِنِّي أَخْشَىٰ عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ. فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا. فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ».

19 ـ بَابُ فِتْنَةِ النِّسَاءِ

3998 ـ حدّثنا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ. ح وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَدَعُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ، مِنَ النِّسَاءِ».

3999 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ خَارِجَةَ بْنِ مُصْعَبٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ صَبَاحٍ إِلاَّ وَمَلَكَانِ يُنَادِيَانِ: وَيْلٌ لِلرِّجَالِ مِنَ النِّسَاءِ. وَوَيْلٌ لِلنِّسَاءِ مِنَ الرِّجَالِ».

4000 ـ حدّثنا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ خَطِيباً. فَكَانَ فِيمَا قَالَ: «إِنَّ الدُّنْيَا خَضِرَةٌ حُلْوَةٌ. وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَنَاظِرٌ كَيْفَ تَعْمَلُونَ. أَلاَ، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ».

4001 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ دَاوُدَ بْنِ مُدْرِكٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ فِي الْمَسْجِدِ، إِذْ دَخَلَتِ امْرَأَةٌ مِنْ مُزَيْنَةَ تَرْفُلُ فِي زِينَةٍ لَهَا فِي الْمَسْجِدِ. فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّاسُ انْهَوْا نِسَاءَكُمْ عَنْ لُبْسِ الزِّينَةِ وَالتَّبَخْتُرِ فِي الْمَسْجِدِ. فَإِنَّ بَنِي إِسْرَائِيلَ لَمْ يُلْعَنُوا، حَتَّى لَبِسَ نِسَاؤُهُمُ الزِّينَةَ، وَتَبَخْتَرْنَ فِي الْمَسَاجِدِ».

4002 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ، عَنْ مَوْلَىٰ أَبِي رُهْمٍ (وَاسْمُهُ عُبَيْدٌ) أَنَّ أَبَا هُرَيْرَةَ لَقِيَ امْرَأَةً مُتَطَيِّبَةً، تُرِيدُ الْمَسْجِدَ. فَقَالَ: يَا أَمَةَ الْجَبَّارِ أَيْنَ تُرِيدِينَ؟ قَالَتِ: الْمَسْجِدَ. قَالَ: وَلَهُ تَطَيَّبْتِ؟ قَالَتْ: نَعَمْ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّمَا امْرَأَةٍ تَطَيَّبَتْ، ثُمَّ خَرَجَتْ إِلَى الْمَسْجِدِ، لَمْ تُقْبَلْ لَهَا صَلاَةٌ، حَتَّى تَغْتَسِلَ».

4003 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «يَا مَعْشَرَ

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community of women! Give alms, and ask for Allah's forgiveness for you so much, for I have seen that the majority of the dwellers of Hell-Fire were (from amongst) you (women)." A wise lady asked: "O Allah's Apostle! What is the reason for it?" He replied: "You curse frequently, and are ungrateful to your husbands. I have not seen anyone, more deficient in brains and religion than you, who can lead a cautious wise man astray". She asked: "What is deficient in our brains and religion, O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "As for the deficiency of brains, it is that the two women's witness is considered to be equal only to one man's witness; and that is the women's deficiency of brains. As for the deficiency of religion, the menstruating woman would spend many nights without offering even a single prayer, and she would not fast for many days in (the month of) Ramadan; and that is the shortage of religion."

[20] Enjoining What Is Good And Forbidding What Is Evil

4004- It is narrated on the authority of A'ishah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Enjoin what is right and forbid what is evil before (the time will come when) you will invite (people to do good) even though your invitation will receive no answer."

4005- It is narrated on the authority of Qais Ibn Abu Hazim that he said: Abu Bakr got up (and delivered a sermon in which) he praised Allah and lauded Him. Then he said: "O people! You recite the following Holy Verse: "O you who believe! guard your own souls: if you follow (right) guidance, no hurt can come to you from those who stray" (Al-Ma'idah 105); and we heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When (it is time that even though) the people see what is evil, they will not change it, Allah Almighty then will be about to comprehend them with His punishment."" Abu Usamah said: I also heard the Messenger of Allah "Allah's blessing and peace be upon him" having said (the same).

4006- It is narrated on the authority of Abu Ubaidah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the children of Israel fell into committing sins, one might see his brother having committed a sin, from which he would forbid him (even though he did not desist). Then, on the coming day, such (sin) as he saw him doing would not prevent him from sharing food and drink with him, and even sitting with him, until Allah made their hearts fall in dispute with one another. In connection with them the Qur'an was revealed: "Curses were pronounced on those among the Children of Israel who rejected Faith, on

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النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ مِنَ الاِسْتِغْفَارِ. فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقَالَتِ امْرَأَةٌ مِنْهُنَّ، جَزْلَةٌ: وَمَا لَنَا، يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ النَّارِ؟ قَالَ: «**تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ. مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ**». قَالَتْ: يَا رَسُولَ اللَّهِ وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: «**أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ. فَهَذَا مِنْ نُقْصَانِ الْعَقْلِ. وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّي. وَتُفْطِرُ فِي رَمَضَانَ. فَهَذَا مِنْ نُقْصَانِ الدِّينِ**».

20 ـ بَابُ الأَمْرِ بِالمَعْرُوفِ وَالنَّهْيِ عَنِ المُنْكَرِ

4004 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ عُمَرَ بْنِ عُثْمَانَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ عُثْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مُرُوا بِالْمَعْرُوفِ، وَانْهَوْا عَنِ الْمُنْكَرِ، قَبْلَ أَنْ تَدْعُوا فَلاَ يُسْتَجَابَ لَكُمْ**».

4005 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ؛ قَالَ: قَامَ أَبُو بَكْرٍ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَأُونَ هٰذِهِ الآيَةَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾ [المائدة: 105] وَإِنَّا سَمِعْنَا رَسُولَ اللَّهِ ﷺ، يَقُولُ: «**إِنَّ النَّاسَ، إِذَا رَأَوُا الْمُنْكَرَ لاَ يُغَيِّرُونَهُ، أَوْشَكَ أَنْ يَعُمَّهُمُ اللَّهُ بِعِقَابِهِ**».

قَالَ أَبُو أُسَامَةَ، مَرَّةً أُخْرَى: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

4006 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ بَنِي إِسْرَائِيلَ، لَمَّا وَقَعَ فِيهِمُ النَّقْصُ، كَانَ الرَّجُلُ يَرَى أَخَاهُ عَلَى الذَّنْبِ، فَيَنْهَاهُ عَنْهُ. فَإِذَا كَانَ الْغَدُ، لَمْ يَمْنَعْهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَخَلِيطَهُ. فَضَرَبَ اللَّهُ قُلُوبَ**

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the tongue of David and of Jesus the son of Mary: because they disobeyed and transgressed...Had only they believed in Allah, in the Prophet, and in what has been revealed to him, never would they have taken them for friends and protectors, but most of them are indeed rebellious wrongdoers." (Al-Ma'idah 78:81) The Messenger of Allah "Allah's blessing and peace be upon him" was reclining (against something when he said it) then, he sat and said: "No, by Him, in Whose Hand my soul is! (You should keep enjoining what is right and forbidding what is evil) until you force those (who do evil) to (return to) the truth."

(...) The same is narrated on the authority of Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

4007- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech, in which he said: "Behold! Let not one's fear of men prevent him from telling the truth once he knows it." Then, Abu Sa'id wept and said: "By Allah! We have seen things and we feared (to tell the truth in regard to them)."

4008- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you put himself to shame!" they asked: "O Messenger of Allah! How does anyone of us put himself to shame?" he said: "It is to see a thing, which Allah Almighty disapproves, even though he says nothing in connection with it. On the Day of Judgement, Allah will ask him: "What prevented you from saying such and such in connection with that matter?" he will reply: "I feared the people." On that He will say: "I had more right upon you to fear."

4009- It is narrated on the authority of Ubaidullah Ibn Jarir from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no people, among whom the acts of disobedience are done, and even though they are much stronger than such as do that, they never change it, but that Allah will comprehend them with punishment."

4010- It is narrated on the authority of Jabir that he said: When the Emigrants (who went to Abyssinia by the way) of the sea returned to the Messenger of Allah "Allah's blessing and peace be upon him" he said to them: "Would you not tell me of the wonderful things you've seen in the territory of Abyssinia?" Some young men of them said: "Yes, O Messenger of Allah! While we were sitting, an old lady belonging to them came upon us, and she was carrying a bucket of water on her head. She passed by a

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بَعْضِهِمْ بِبَعْضٍ. وَنَزَلَ فِيهِمُ الْقُرْآنُ. فَقَالَ: ﴿لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ﴾ [المائدة: 78] حَتَّى بَلَغَ: ﴿وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ﴾» [المائدة: 81].

قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ مُتَّكِئاً. فَجَلَسَ وَقَالَ: «**لاَ. حَتَّى تَأْخُذُوا عَلَى يَدَيِ الظَّالِمِ، فَتَأْطِرُوهُ عَلَى الْحَقِّ أَطْراً**».

حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ، أَمْلاَهُ عَلَيَّ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْوَضَّاحِ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

4007 ـ حدّثنا عِمْرَانُ بْنُ مُوسَى. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جَدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، قَامَ خَطِيباً. فَكَانَ فِيمَا قَالَ: «**أَلاَ، لاَ يَمْنَعَنَّ رَجُلاً، هَيْبَةُ النَّاسِ، أَنْ يَقُولَ بِحَقٍّ، إِذَا عَلِمَهُ**».

قَالَ: فَبَكَى أَبُو سَعِيدٍ، وَقَالَ: قَدْ وَاللَّهِ رَأَيْنَا أَشْيَاءَ، فَهِبْنَا.

4008 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَحْقِرْ أَحَدُكُمْ نَفْسَهُ**» قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ يَحْقِرُ أَحَدُنَا نَفْسَهُ؟ قَالَ: «**يَرَى أَمْراً، لِلَّهِ عَلَيْهِ فِيهِ مَقَالٌ، ثُمَّ لاَ يَقُولُ فِيهِ. فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ، لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ أَنْ تَقُولَ فِي كَذَا وَكَذَا؟ فَيَقُولُ: خَشْيَةُ النَّاسِ. فَيَقُولُ: فَإِيَّايَ، كُنْتَ أَحَقَّ أَنْ تَخْشَى**».

4009 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُبَيْدِ اللَّهِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي، هُمْ أَعَزُّ مِنْهُمْ وَأَمْنَعُ، لاَ يُغَيِّرُونَ، إِلاَّ عَمَّهُمُ اللَّهُ بِعِقَابٍ**».

4010 ـ حدّثنا سَعِيدُ بْنُ سُوَيْدٍ. حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: لَمَّا رَجَعَتْ إِلَى رَسُولِ اللَّهِ ﷺ مُهَاجِرَةُ الْبَحْرِ، قَالَ: «**أَلاَ تُحَدِّثُونِي بِأَعَاجِيبِ مَا رَأَيْتُمْ بِأَرْضِ الْحَبَشَةِ؟**» قَالَ فِتْيَةٌ مِنْهُمْ: بَلَى. يَا رَسُولَ اللَّهِ بَيْنَا نَحْنُ جُلُوسٌ، مَرَّتْ بِنَا عَجُوزٌ مِنْ عَجَائِزِ رَهَابِينِهِمْ

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young man of them, who placed one of his hand between her shoulders, and then he pushed her, thereupon she fell down on her knees, with her bucket broken. When she stood up she turned to him and said: "You will know, O treacherous one, when Allah will place the Throne (on the Day of Judgement), and gather both the foremost and the last (of His creatures), and the hands and legs (of the people) will speak with what they earned (in the world), you will know by then what He will decide pertaining to you and me in the future." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "She has told the truth! She has told the truth! How should Allah purify a people (of their sins and mistakes), since the right of the weak among them is not taken from the strong among them?"

4011- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (deed of) Jihad is a word of justice to be said in the presence of an unfair one having authority (over others)."

4012- It is narrated on the authority of Abu Umamah that once, a man appeared to the Messenger of Allah "Allah's blessing and peace be upon him" at the first Jamrah, and asked him: "O Messenger of Allah! Which deed of Jihad is best?" he kept silent (and gave no reply). When he threw the second Jamrah, the man asked him, but he kept silent (and gave no reply). When he finished from throwing the Jamrah of Aqabah, and put his feet in the stirrup, he said: "Where is the asker?" the man said: "Here I'm O Messenger of Allah!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is a word of truth to be said in the presence of an unfair one having authority (over the people)."

4013- It is narrated on the authority of Tariq Ibn Shihab that he said: It was Marwan (Ibn Al-Hakam) who brought the pulpit on the day of Id, and started with delivering the sermon before the prayer. A man stood up and said: "O Marwan! You've deviated from the right way (of the Prophet and his companions): you've brought out the pulpit, which was not to be brought out (on such a day), and you have started with delivering the speech before the prayer, and it was the habit (of the Prophet) not to start with it." Abu Sa'id said: "This man has done whatever (duty) is incumbent upon him. I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Whoever amongst you sees something abominable and he is able to set it right with his hand let him do that with his hand; and if he has no enough power to do that, let him do it with his tongue; and if he has no enough power to do it with his tongue, then let him (deny it) from his heart, and that is the least degree of faith."

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تَحْمِلُ عَلَى رَأْسِهَا قُلَّةً مِنْ مَاءٍ. فَمَرَّتْ بِفَتًى مِنْهُمْ. فَجَعَلَ إِحْدَىٰ يَدَيْهِ بَيْنَ كَتِفَيْهَا، ثُمَّ دَفَعَهَا. فَخَرَّتْ عَلَى رُكْبَتَيْهَا. فَانْكَسَرَتْ قُلَّتُهَا. فَلَمَّا ارْتَفَعَتِ، الْتَفَتَتْ إِلَيْهِ فَقَالَتْ: سَوْفَ تَعْلَمُ، يَا غُدَرُ إِذَا وَضَعَ اللَّهُ الْكُرْسِيَّ، وَجَمَعَ الأَوَّلِينَ وَالآخِرِينَ، وَتَكَلَّمَتِ الأَيْدِي وَالأَرْجُلُ بِمَا كَانُوا يَكْسِبُونَ، فَسَوْفَ تَعْلَمُ كَيْفَ أَمْرِي وَأَمْرُكَ، عِنْدَهُ غَداً.

قَالَ: يَقُولُ رَسُولُ اللَّهِ ﷺ: **«صَدَقَتْ. صَدَقَتْ. كَيْفَ يُقَدِّسُ اللَّهُ أُمَّةً لاَ يُؤْخَذُ لِضَعِيفِهِمْ مِنْ شَدِيدِهِمْ؟»**.

4011 ـ حدّثنا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُصْعَبٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالاَ: حَدَّثَنَا إِسْرَائِيلُ. أَنْبَأَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَفْضَلُ الْجِهَادِ، كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ»**.

4012 ـ حدّثنا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: عَرَضَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ عِنْدَ الْجَمْرَةِ الأُولَى. فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الْجِهَادِ أَفْضَلُ؟ فَسَكَتَ عَنْهُ. فَلَمَّا رَأَىٰ الْجَمْرَةَ الثَّانِيَةَ سَأَلَهُ. فَسَكَتَ عَنْهُ. فَلَمَّا رَمَى جَمْرَةَ الْعَقَبَةِ، وَضَعَ رِجْلَهُ فِي الْغَرْزِ لِيَرْكَبَ. قَالَ: **«أَيْنَ السَّائِلُ؟»** قَالَ: أَنَا. يَا رَسُولَ اللَّهِ! قَالَ: **«كَلِمَةُ حَقٍّ عِنْدَ ذِي سُلْطَانٍ جَائِرٍ»**.

4013 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: أَخْرَجَ مَرْوَانُ الْمِنْبَرَ فِي يَوْمِ عِيدٍ. فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلاَةِ. فَقَالَ رَجُلٌ: يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ: أَخْرَجْتَ الْمِنْبَرَ فِي هٰذَا الْيَوْمِ، وَلَمْ يَكُنْ يُخْرَجُ. وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلاَةِ، وَلَمْ يَكُنْ يُبْدَأُ بِهَا. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هٰذَا فَقَدْ قَضَىٰ مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ رَأَىٰ مِنْكُمْ مُنْكَراً. فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ، فَلْيُغَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ، فَبِلِسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ، فَبِقَلْبِهِ. وَذٰلِكَ أَضْعَفُ الإِيمَانِ»**.

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[21] Allah's Saying: "O You Who Believe! Guard Your Own Souls"

4014- It is narrated on the authority of Abu Umayyah Ash-Sha'bani that he said: I went to Abu Tha'labah Al-Khushni and said to him: "How do you do concerning that Holy Verse?" he said: "Which Holy Verse do you mean?" I said: "O you who believe! guard your own souls: if you follow (right) guidance, no hurt can come to you from those who stray." (Al-Ma'idah 105) he said: "No doubt, you've asked one who is well-acquainted with it. I asked the Messenger of Allah "Allah's blessing and peace be upon him" about it, and he said: "You should enjoin what is right among yourselves and forbid what is evil among yourselves, until when you see people adhering to niggardliness, sticking to their own lusts, favouring (the delights and pleasures of) this world, with everyone admiring his individual opinion (even though it might be wrong), and you see you have no power to forbid that, stick to your own self, for indeed, behind you there will come days of patience; and to hold fast by patience on them will be (as difficult) as to grasp pieces of fire, and such as does deeds on them will have the reward of as much as fifty ones who do the like of his deeds (at another time)."

4015- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! When should the matter of enjoining what is right and forbidding what is evil be left?" he said: "When there will appear among you the same as appeared among the nations before you." It was said to him: "O Messenger of Allah! What did appear among the nations before us?" he said: "The matter of ruling and authority will end up to the youngest among you, the adultery will be committed by the old ones among you, and the (religious) knowledge will be with the wicked evil persons among you."

4016- It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not befitting for a faithful believer to put himself to humiliation." They asked: "How does he put himself to humiliation O Messenger of Allah?" he said: "By laying upon himself as much trials as what is beyond his capacity."

4017- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "On the Day of Judgement, Allah will ask the servant, until He will say to him: "What prevented you to reject what is evil?" if Allah dictates the argument to a servant, he will come to say: "O Lord! I've expected for Your (Mercy and Generosity) and (at the same time) I was afraid of the people."

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21 ـ بابُ قَوْلِهِ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ﴾

4014 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنِي عُتْبَةُ بْنُ أَبِي حَكِيمٍ. حَدَّثَنِي عَمِّي عَنْ عَمْرِو بْنِ جَارِيَةَ، عَنْ أَبِي أُمَيَّةَ الشَّعْبَانِيِّ؛ قَالَ: أَتَيْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ قَالَ، قُلْتُ: كَيْفَ تَصْنَعُ فِي هٰذِهِ الآيَةِ؟ قَالَ: أَيَّةُ آيَةٍ؟ قُلْتُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ﴾ [المائدة: 105] قَالَ: سَأَلْتُ عَنْهَا خَبِيراً. سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: **«بَلِ ائْتَمِرُوا بِالْمَعْرُوفِ، وَتَنَاهَوْا عَنِ الْمُنْكَرِ. حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعاً. وَهَوًى مُتَّبَعاً. وَدُنْيَا مُؤْثَرَةً. وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ. وَرَأَيْتَ أَمْراً لاَ يَدَانِ لَكَ بِهِ، فَعَلَيْكَ خُوَيْصَّةَ نَفْسِكَ. فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ. الصَّبْرُ فِيهِنَّ عَلَى مِثْلُ قَبْضٍ عَلَى الْجَمْرِ. لِلْعَامِلِ فِيهِنَّ مِثْلَ أَجْرِ خَمْسِينَ رَجُلاً يَعْمَلُونَ بِمِثْلِ عَمَلِهِ»**.

4015 ـ حدّثنا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدٍ الْخُزَاعِيُّ. حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ. حَدَّثَنَا أَبُو مُعَيْدٍ حَفْصُ بْنُ غَيْلاَنَ الرُّعَيْنِيُّ عَنْ مَكْحُولٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ مَتَى نَتْرُكُ الأَمْرَ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ؟ قَالَ: **«إِذَا ظَهَرَ فِيكُمْ مَا ظَهَرَ فِي الأُمَمِ قَبْلَكُمْ»** قُلْنَا: يَا رَسُولَ اللَّهِ وَمَا ظَهَرَ فِي الأُمَمِ قَبْلَنَا؟ قَالَ: **«الْمُلْكُ فِي صِغَارِكُمْ. وَالْفَاحِشَةُ فِي كِبَارِكُمْ. وَالْعِلْمُ فِي رُذَالَتِكُمْ»**.

قَالَ زَيْدٌ: تَفْسِيرُ مَعْنَى قَوْلِ النَّبِيِّ ﷺ: **«وَالْعِلْمُ فِي رُذَالَتِكُمْ»** إِذَا كَانَ الْعِلْمُ فِي الْفُسَّاقِ.

4016 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدُبٍ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ»** قَالُوا: وَكَيْفَ يُذِلُّ نَفْسَهُ؟ قَالَ: **«يَتَعَرَّضُ، مِنَ الْبَلاَءِ، لِمَا لاَ يُطِيقُهُ»**.

4017 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ، أَبُو طُوَالَةَ. حَدَّثَنَا نَهَارٌ الْعَبْدِيُّ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنَّ اللَّهَ لَيَسْأَلُ الْعَبْدَ يَوْمَ الْقِيَامَةِ. حَتَّى يَقُولَ: مَا مَنَعَكَ، إِذْ رَأَيْتَ الْمُنْكَرَ، أَنْ تُنْكِرَهُ؟ فَإِذَا لَقَّنَ اللَّهُ عَبْداً حُجَّتَهُ، قَالَ: يَا رَبِّ رَجَوْتُكَ، وَفَرِقْتُ مِنَ النَّاسِ»**.

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[22] What About Punishment

4018- It is narrated on the authority of Abu Musa that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah gives respite to the oppressor, but when He takes him over, He never releases him." Then he recited: "Such is the chastisement of your Lord when he chastises communities in the midst of their wrong: grievous, indeed, and severe is his chastisement." (Hud 102)

4019- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us and said: "O community of Emigrants! You should be careful of the following five things, if you are put to trial concerning them, and I seek refuge with Allah that you should catch up with them: the adultery never appears among a people who practice it publicly but that there will become widespread among them the plague and such ailments as never have gone away with the going of their ancestors; and they never make their weights and measures less than what is due but that they will be seized with famine years, shortage of provisions, and the oppression of rulers; and they never withhold the obligatory charity due upon their property but that rain will be forbidden from coming to them from the sky, and had it not been for the (existence of the) animals, they would have received no rain at all; and they never break the covenant of Allah and the covenant of His Messenger but that an enemy from outside will be invested by Allah Almighty with authority over them, to take some of what is in their possession; and their rulers never judge in accordance with the (laws and principles of) Allah's Book, and take from what has been revealed by Allah but that Allah will make their destruction by their mutual vengeance each from the other."

4020- It is narrated on the authority of Abu Malik Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some people of my nation will drink wine, giving it a name other than its real one, in whose presence the musical instruments will be played: Allah Almighty will cause the earth to swallow them up, and He further will transform them into apes and swine."

4021- It is narrated on the authority of Al-Bara Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "They will receive the Curse of Allah and the curse of such as send their curses." He further said: "Those are the beasts of the earth."

4022- It is narrated on the authority of Thawban that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

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22 ـ بابُ العُقُوبَاتِ

4018 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ يُمْلِي لِلظَّالِمِ. فَإِذَا أَخَذَهُ، لَمْ يُفْلِتْهُ**» ثُمَّ قَرَأَ: ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ﴾ [هود: 102].

4019 ـ **حدّثنا** مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ. حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ، أَبُو أَيُّوبَ، عَنِ ابْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «**يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتُلِيتُمْ بِهِنَّ، وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ: لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ، حَتَّى يُعْلِنُوا بِهَا، إِلاَّ فَشَا فِيهِمُ الطَّاعُونُ وَالأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلاَفِهِمُ الَّذِينَ مَضَوْا. وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ، إِلاَّ أُخِذُوا بِالسِّنِينَ وَشِدَّةِ الْمَؤُونَةِ وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ. وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ، إِلاَّ مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْلاَ الْبَهَائِمُ لَمْ يُمْطَرُوا. وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ، إِلاَّ سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ، فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ. وَمَا لَمْ تَحْكُمْ أَئِمَّتُهُمْ بِكِتَابِ اللَّهِ، وَيَتَخَيَّرُوا مِمَّا أَنْزَلَ اللَّهُ، إِلاَّ جَعَلَ اللَّهُ بَأْسَهُمْ بَيْنَهُمْ**».

4020 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا مَعْنُ بْنُ عِيسَى عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ حَاتِمِ بْنِ حُرَيْثٍ، عَنْ مَالِكِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ الأَشْعَرِيِّ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيَشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ. يُسَمُّونَهَا بِغَيْرِ اسْمِهَا. يُعْزَفُ عَلَى رُؤُسِهِمْ بِالْمَعَازِفِ وَالْمُغَنِّيَاتِ، يَخْسِفُ اللَّهُ بِهِمُ الأَرْضَ. وَيَجْعَلُ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ**».

4021 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنْ لَيْثٍ، عَنِ الْمِنْهَالِ، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللاَّعِنُونَ**» قَالَ: «**دَوَابُّ الأَرْضِ**».

4022 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَزِيدُ فِي الْعُمْرِ إِلاَّ الْبِرُّ. وَلاَ يَرُدُّ الْقَدَرَ إِلاَّ الدُّعَاءُ. وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ**».

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"Nothing barring kindness and dutifulness could make life longer; and nothing barring the invocation could repel the Divine Decree; and one might be forbidden sustenance on account of committing a sin."

[23] Keeping Patient On The Trial

4023- It is narrated on the authority of Sa'd Ibn Abu Waqqas that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Who amongst the people has the power to receive the most grievous distress?" he said: "The Prophets, and then such as next (of strength and patience). A servant is put to trial according to (the strength of) his religion: the more he is strong in religion, the more the trial he receives is grave; and if he is weak in his religion, he will be put to trial in accordance with (the degree of weakness of) his religion; and the trial never leaves a servant until he lets him walk on the earth, free from mistakes (and sins)."

4024- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I visited the Messenger of Allah "Allah's blessing and peace be upon him" and he was suffering from fever. I put my hand on his body, and felt its heat in between my hands over the quilt. I said: "O Messenger of Allah! How severe it is upon you!" on that he said: "We (Prophets) have our distresses multiplied for us, as well as our reward will be multiplied." I asked: "O Messenger of Allah! Which amongst the people has the power to receive the most grievous distress?" he said: "The Prophets." I said: "Who is next?" he said: "The righteous men: anyone of them would be put to trial on account of poverty so much that he had nothing (to wear) but his mantle; and anyone of them would rejoice at (his being put to) trial, in the same way as anyone of you rejoices at (his being given to) prosperity."

4025- It is narrated on the authority of Abdullah that he said: It seems as if I was looking at the face of the Messenger of Allah "Allah's blessing and peace be upon him", while he was relating (the story of) one of the Prophets, when his people struck him and he was wiping the blood of his face, saying: "O Lord! Forgive for my nation for they know not."

4026- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: " We are more apt to be in doubt than Abraham when he said: "my Lord! Show me how you give life to the dead. He said: do you not then believe? He said: yea! But to satisfy my own understanding." (Al-Baqarah 260) May Allah send His Mercy on Lut! He wished to have a powerful support. If I were to stay in

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23 ـ بابُ الصَّبْرِ على البَلاءِ

4023 ـ **حدّثنا** يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، وَيَحْيَىٰ بْنُ دُرُسْتَ، قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، سَعْدِ بْنِ أَبِي وَقَّاصٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلاَءً؟ قَالَ: «**الأَنْبِيَاءُ، ثُمَّ الأَمْثَلُ فَالأَمْثَلُ. يُبْتَلَىٰ الْعَبْدُ عَلَى حَسَبِ دِينِهِ. فَإِنْ كَانَ فِي دِينِهِ صُلْباً اشْتَدَّ بَلاَؤُهُ. وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ. فَمَا يَبْرَحُ الْبَلاَءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الأَرْضِ، وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ**».

4024 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ، وَهُوَ يُوعَكُ. فَوَضَعْتُ يَدِي عَلَيْهِ. فَوَجَدْتُ حَرَّهُ بَيْنَ يَدَيَّ، فَوْقَ اللِّحَافِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا أَشَدَّهَا عَلَيْكَ قَالَ: «**إِنَّا كَذٰلِكَ. يُضَعَّفُ لَنَا الْبَلاَءُ وَيُضَعَّفُ لَنَا الأَجْرُ**» قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلاَءً؟ قَالَ: «**الأَنْبِيَاءُ**» قُلْتُ: يَا رَسُولَ اللَّهِ ثُمَّ مَنْ؟ قَالَ: «**ثُمَّ الصَّالِحُونَ. إِنْ كَانَ أَحَدُهُمْ لَيُبْتَلَىٰ بِالْفَقْرِ. حَتَّى مَا يَجِدُ أَحَدُهُمْ إِلاَّ الْعَبَاءَةَ يُحَوِّيهَا. وَإِنْ كَانَ أَحَدُهُمْ لَيَفْرَحُ بِالْبَلاَءِ كَمَا يَفْرَحُ أَحَدُكُمْ بِالرَّخَاءِ**».

4025 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ. ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ.

4026 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ، وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾** [البقرة: 260] **وَيَرْحَمُ اللَّهُ لُوطاً، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ. وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ، لأَجَبْتُ الدَّاعِيَ**».

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prison for such a long time as Joseph did I would have accepted the offer (of freedom without insisting on having my guiltless case declared)."

4027- It is narrated on the authority of Anas Ibn Malik that he said: When it was the day of (the holy battle of) Uhud, the canine tooth of the Messenger of Allah "Allah's blessing and peace be upon him" was broken, and his head was wounded, and the blood was flowing on his face. He started wiping the blood off his face and saying: "How should a people prosper, who caused the face of their Prophet to bleed, even though he calls them to (have faith in) Allah?" on that occasion Allah revealed: "Not for you, (but for Allah), is the decision: whether He turn in Mercy to them, or punish them; for they are indeed wrong-doers." (Al Imran 128)

4028- It is narrated on the authority of Anas that he said: One day, Gabriel "Peace be upon him" came to the Messenger of Allah "Allah's blessing and peace be upon him", and he was sitting in a state of sadness, and the blood was flowing on him since some of the inhabitants struck him. He asked him: {"What is wrong with you?" he said: "So and so did such and such (a thing) with me." He said to him: "Do you like that I should show to you a sign (so that it might relieve you)?" he answered in the affirmative. He looked at a tree from behind the valley, and then said to him: "Invite this tree." He invited it, and it came walking until it stood in front of him. He said to him: "Tell it to return." He told it to return and it did accordingly. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is sufficient for me."

4029- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Count for me everyone that has embraced Islam." We said: "O Messenger of Allah! Do you fear for us, even though we are as much as six hundred to seven hundred?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "You do not know, perhaps you might be put to trial." However, we were put to such a trial that anyone of us was not able to offer prayer but in secrecy.

4030- It is narrated on the authority of Ubai Ibn Ka'b that on the Night Journey, the Messenger of Allah "Allah's blessing and peace be upon him" detected a good smell, thereupon he said: "O Gabriel! What is that good smell?" he said: "This is the smell of the grave of the combing woman, her two children and husband." The story was that Al-Khadir was one of the honourable men among the children of Israel, and he used to come upon a monk in his monastery. The monk used to see him, to instruct him in Islam.

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4027 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. وَمُحَمَّدُ بْنُ الْمُثَنَّى؛ قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ، كُسِرَتْ رَبَاعِيَةُ رَسُولِ اللَّهِ ﷺ، وَشُجَّ. فَجَعَلَ الدَّمُ يَسِيلُ عَلَى وَجْهِهِ. وَجَعَلَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «**كَيْفَ يُفْلِحُ قَوْمٌ خَضَبُوا وَجْهَ نَبِيِّهِمْ بِالدَّمِ، وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟**» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ﴾ [آل عمران: 128].

4028 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسٍ؛ قَالَ: جَاءَ جِبْرِيلُ، عَلَيْهِ السَّلاَمُ، ذَاتَ يَوْمٍ، إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ جَالِسٌ حَزِينٌ. قَدْ خُضِبَ بِالدِّمَاءِ. قَدْ ضَرَبَهُ بَعْضُ أَهْلِ مَكَّةَ. فَقَالَ: مَا لَكَ؟ فَقَالَ: «**فَعَلَ بِي هٰؤُلاَءِ، وَفَعَلُوا**» قَالَ: أَتُحِبُّ أَنْ أُرِيَكَ آيَةً؟ قَالَ: «**نَعَمْ. أَرِنِي**» فَنَظَرَ إِلَى شَجَرَةٍ مِنْ وَرَاءِ الْوَادِي. قَالَ: ادْعُ تِلْكَ الشَّجَرَةَ. فَدَعَاهَا. فَجَاءَتْ تَمْشِي حَتَّى قَامَتْ بَيْنَ يَدَيْهِ. قَالَ: قُلْ لَهَا فَلْتَرْجِعْ. فَقَالَ لَهَا. فَرَجَعَتْ، حَتَّى عَادَتْ إِلَى مَكَانِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**حَسْبِي**».

4029 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَحْصُوا لِي كُلَّ مَنْ تَلَفَّظَ بِالإِسْلاَمِ**» قُلْنَا: يَا رَسُولَ اللَّهِ أَتَخَافُ عَلَيْنَا، وَنَحْنُ مَا بَيْنَ السِّتِّمِائَةِ إِلَى السَّبْعِمِائَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّكُمْ لاَ تَدْرُونَ. لَعَلَّكُمْ أَنْ تُبْتَلُوا**».

قَالَ: فَابْتُلِينَا، حَتَّى جَعَلَ الرَّجُلُ مِنَّا مَا يُصَلِّي إِلاَّ سِرًّا.

4030 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ لَيْلَةَ أُسْرِيَ بِهِ، وَجَدَ رِيحاً طَيِّبَةً. فَقَالَ: «**يَا جِبْرِيلُ مَا هٰذِهِ الرِّيحُ الطَّيِّبَةُ؟ قَالَ: هٰذِهِ رِيحُ قَبْرِ الْمَاشِطَةِ وَابْنَتِهَا وَزَوْجِهَا. قَالَ: وَكَانَ بِدْءُ ذٰلِكَ أَنَّ الْخَضِرَ كَانَ مِنْ**

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When Al-Khadir attained the age of puberty, his father married him to a woman, whom Al-Khadir instructed (in religion), and took from her the pledge that she should not inform anyone of his state; and since he used not to approach women, he divorced her; and his father married him to another woman, whom he instructed (in religion), and took from her the pledge that she should not inform anyone of his state. One of those (two women) concealed (his state), and the other announced it publicly. The result was that he ran in flight until he came to an island in the middle of the sea, where two men engaged in cutting (and selling the bundles of) fire came to him: one of them concealed his state, and the other announced it publicly, saying: "I've seen Al-Khadir." It was said to him: "Who has seen him with you?" he said: "So and so." When he was asked, he concealed (that he had seen him). According to their religion, whoever told a lie should be killed. Then, the man who concealed (his state) got married to the concealing woman. While she was combing the hair of the daughter of Pharaoh, the comb fell down from her hand, and she said: "Let Pharaoh be given to perdition!" she told her father; and the combing woman had two children in addition to her husband. They were brought, and both the woman and her husband were seduced pressingly to leave their religion; but they refused. On that he said: "I'm going to kill you." They said: "It is out of your kindness to us that you should gather us in one house, if you have the desire to kill us." He did accordingly. When the Prophet "Allah's blessing and peace be upon him" was taken on the Night Journey, he detected a good smell, about which he asked Gabriel, and he told him of its reality.

4031- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The reward (one will receive) will be as great as the distress and trial to which he is put; and verily, if Allah loves a people, He will put them to trial (in order to examine their constant patience): whoever is pleased will acquire the good pleasure (of Allah), and whoever becomes angry will incur upon himself the anger (of Allah)."

4032- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer who mixes with the people and keeps patient against their harm is much better than the believer who does not mix with the people, nor does he keep patient against their harm."

4033- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There

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أَشْرَافِ بَنِي إِسْرَائِيلَ. وَكَانَ مَمَرُّهُ بِرَاهِبٍ فِي صَوْمَعَتِهِ. فَيَطَّلِعُ عَلَيْهِ الرَّاهِبُ. فَيُعَلِّمُهُ الإِسْلاَمَ. فَلَمَّا بَلَغَ الْخَضِرُ، زَوَّجَهُ أَبُوهُ امْرَأَةً. فَعَلَّمَهَا الْخَضِرُ. وَأَخَذَ عَلَيْهَا أَنْ لاَ تُعْلِمَهُ أَحَداً. وَكَانَ لاَ يَقْرَبُ النِّسَاءَ. فَطَلَّقَهَا. ثُمَّ زَوَّجَهُ أَبُوهُ أُخْرَىٰ. فَعَلَّمَهَا وَأَخَذَ عَلَيْهَا أَنْ لاَ تُعْلِمَهُ أَحَداً. فَكَتَمَتْ إِحْدَاهُمَا وَأَفْشَتْ عَلَيْهِ الأُخْرَىٰ. فَانْطَلَقَ هَارِباً. حَتَّى أَتَىٰ جَزِيرَةً فِي الْبَحْرِ، فَأَقْبَلَ رَجُلاَنِ يَحْتَطِبَانِ. فَرَأَيَاهُ. فَكَتَمَ أَحَدُهُمَا وَأَفْشَىٰ الآخَرُ، وَقَالَ: قَدْ رَأَيْتُ الْخَضِرَ. فَقِيلَ: وَمَنْ رَآهُ مَعَكَ؟ قَالَ: فُلاَنٌ. فَسُئِلَ فَكَتَمَ. وَكَانَ فِي دِينِهِمْ أَنَّ مَنْ كَذَبَ قُتِلَ. قَالَ: فَتَزَوَّجَ الْمَرْأَةَ الْكَاتِمَةَ. فَبَيْنَمَا هِيَ تَمْشُطُ ابْنَةَ فِرْعَوْنَ، إِذْ سَقَطَ الْمُشْطُ. فَقَالَتْ: تَعِسَ فِرْعَوْنُ فَأَخْبَرَتْ أَبَاهَا. وَكَانَ لِلْمَرْأَةِ ابْنَانِ وَزَوْجٌ. فَأَرْسَلَ إِلَيْهِمْ. فَرَاوَدَ الْمَرْأَةَ وَزَوْجَهَا أَنْ يَرْجِعَا عَنْ دِينِهِمَا. فَأَبَيَا. فَقَالَ: إِنِّي قَاتِلُكُمَا. فَقَالاَ: إِحْسَاناً مِنْكَ إِلَيْنَا، إِنْ قَتَلْتَنَا، أَنْ تَجْعَلَنَا فِي بَيْتٍ. فَفَعَلَ». فَلَمَّا أُسْرِيَ بِالنَّبِيِّ ﷺ، وَجَدَ رِيحاً طَيِّبَةً. فَسَأَلَ جِبْرِيلُ، فَأَخْبَرَهُ.

4031 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «عِظَمُ الْجَزَاءِ مَعَ عِظَمِ الْبَلاَءِ. وَإِنَّ اللَّهَ، إِذَا أَحَبَّ قَوْماً ابْتَلاَهُمْ. فَمَنْ رَضِيَ، فَلَهُ الرِّضَا. وَمَنْ سَخِطَ، فَلَهُ السُّخْطُ».

4032 ـ حدّثنا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ صَالِحٍ. حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنِ الأَعْمَشِ، عَنْ يَحْيَىٰ بْنِ وَثَّابٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ، وَيَصْبِرُ عَلَى أَذَاهُمْ، أَعْظَمُ أَجْراً مِنَ الْمُؤْمِنِ الَّذِي لاَ يُخَالِطُ النَّاسَ، وَلاَ يَصْبِرُ عَلَى أَذَاهُمْ».

4033 ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلاَثٌ. مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الإِيمَانِ» وَقَالَ بُنْدَارٌ: «حَلاَوَةَ الإِيمَانِ: مَنْ كَانَ يُحِبُّ الْمَرْءَ، لاَ يُحِبُّهُ إِلاَّ لِلَّهِ. وَمَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا. وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ فِي الْكُفْرِ، بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ».

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are three characteristics, and whoever has them, will feel the taste (or the sweetness) of faith: he, who loves a person, and he does not love him but for the sake of Allah; he, to whom Allah and His Messenger are much dearer than anyone else; and he, for whom it is better to be thrown into the fire than to renegade to infidelity after Allah had rescued him from it."

4034- It is narrated on the authority of Abu Ad-Darda' that he said: My bosom friend (the Messenger of Allah "Allah's blessing and peace be upon him") recommended me: "not to associate anything with Allah (in worship) even though your body is cut off and burnt; not to leave an obligatory written prayer intentionally, and whoever leaves it intentionally, then, the covenant (of the Muslims) will become free from him; and not to drink wine, since it is the key of every kind of evil."

[24] The Severity Of Time

4035- It is narrated on the authority of Mu'awiyah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Nothing remains out of this world (to come) but trials and afflictions."

4036- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will come upon the people many deceptive years, during which the liar will be trusted and the truthful will be belied; the betrayer will be made trustworthy, and the trustworthy will be accused of treachery; and the slightest among the people will speak (in the serious matters of the people)."

4037- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my soul! The world will not go away until a man will come upon the grave of another, on which he will roll his body and say: "Would that I was in the place of the man of that grave!" however, it is not the religion which will cause him to do that so much as it is the trial and distress (to which he will be put)."

4038- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the best ones of you will be chosen from amongst you in the same way as good dates are chosen from amongst the bad ones; and the best among you will go away, while the worst among you will survive: by then, (it is better for) you to die if you could!"

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4034 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، قَالاَ: حَدَّثَنَا رَاشِدٌ أَبُو مُحَمَّدٍ الْحِمَّانِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: أَوْصَانِي خَلِيلِي ﷺ، أَنْ: **«لاَ تُشْرِكْ بِاللَّهِ شَيْئاً، وَإِنْ قُطِّعْتَ وَحُرِّقْتَ. وَلاَ تَتْرُكْ صَلاَةً مَكْتُوبَةً، مُتَعَمِّداً. فَمَنْ تَرَكَهَا، مُتَعَمِّداً، فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ. وَلاَ تَشْرَبِ الْخَمْرَ، فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ»**.

24 ـ بَابُ شِدَّةِ الزَّمَانِ

4035 ـ **حدّثنا** غِيَاثُ بْنُ جَعْفَرٍ الرَّحَبِيُّ. أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. سَمِعْتُ ابْنَ جَابِرٍ يَقُولُ: قَالَ: سَمِعْتُ أَبَا عَبْدِ رَبِّهِ يَقُولُ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: **«لَمْ يَبْقَ مِنَ الدُّنْيَا إِلاَّ بَلاَءٌ وَفِتْنَةٌ»**.

4036 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ قُدَامَةَ الْجُمَحِيُّ عَنْ إِسْحَاقَ بْنِ أَبِي الْفُرَاتِ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَّاعَاتٌ. يُصَدَّقُ فِيهَا الْكَاذِبُ وَيُكَذَّبُ فِيهَا الصَّادِقُ. وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الأَمِينُ. وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ»** ـ قِيلَ: وَمَا الرُّوَيْبِضَةُ؟ قَالَ: **«الرَّجُلُ التَّافِهُ»** ـ **«فِي أَمْرِ الْعَامَّةِ»**.

4037 ـ **حدّثنا** وَاصِلُ بْنُ عَبْدِ الأَعْلَى. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ إِسْمَاعِيلَ الأَسْلَمِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«وَالَّذِي نَفْسِي بِيَدِهِ لاَ تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ، فَيَتَمَرَّغَ عَلَيْهِ، وَيَقُولَ: يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هَذَا الْقَبْرِ. وَلَيْسَ بِهِ الدِّينُ. إِلاَّ الْبَلاَءُ»**.

4038 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي حُمَيْدٍ، يَعْنِي مَوْلَى مُسَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَتُنْتَقَوُنَّ كَمَا يُنْتَقَى التَّمْرُ مِنْ أَغْفَالِهِ. فَلْيَذْهَبَنَّ خِيَارُكُمْ، وَلْيَبْقَيَنَّ شِرَارُكُمْ. فَمُوتُوا إِنِ اسْتَطَعْتُمْ»**.

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4039- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The matter (of sticking to the principles of the religion) will become but much harder, the world will become but more inclined to go away (with its pleasures and delights), and the people will become but more niggardly; and the Hour (of Judgement) will not be established but on the worst of people; and the rightly-guided one is expected but to be Jesus, son of Mary."

[25] The Portents Of The Hour (Of Judgement)

4040- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been sent and the Hour (of Judgement) is (as close in time) as those fingers." He then gathered both his fingers.

4041- It is narrated on the authority of Hudhaifah Ibn Asid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" looked at us from an upper room while we were discussing the matter of the Hour (of Judgement), thereupon he said: "The Hour will not be established until ten portents will appear: the Dajjal, the smoke, and the rising of the sun from its setting place."

4042- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" during the holy battle of Tabuk, and he was sitting in a leather tent, and I sat near the tent. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Come in O Awf!" I asked: "With the whole of my body O Messenger of Allah?" he said: "With the whole of your body." Then, he said: "O Awf! Retain in memory (from me) six portents to happen before the coming of the Hour (of Judgement), one of which will be my death." At that time, I was seriously grief-stricken; and he resumed: "Say this is one, followed by the conquest of Jerusalem; then an epidemic will appear among you, with which Allah Almighty will cause your offspring and (many of) you to become martyrs, and purify your deeds; then you will have property so much abundant that even though one might be given one hundred Dinars, he will become angry (regarding it as very insignificant); then an affliction will befall you, and there will be no house of a Muslim but that it will enter into it; and then there will be an armistice between you and Banu Al-Asfar (i.e. the Romans) who will prove treacherous and come towards you in eighty flags, under each of which there will be twelve thousand (fighters)."

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4039 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ. حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدٍ الْجَنَدِيُّ عَنْ أَبَانِ بْنِ صَالِحٍ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ يَزْدَادُ الأَمْرُ إِلاَّ شِدَّةً. وَلاَ الدُّنْيَا إِلاَّ إِدْبَاراً. وَلاَ النَّاسُ إِلاَّ شُحًّا. وَلاَ تَقُومُ السَّاعَةُ إِلاَّ عَلَى شِرَارِ النَّاسِ. وَلاَ الْمَهْدِيُّ إِلاَّ عِيسَى ابْنُ مَرْيَمَ»**.

25 ـ بابُ أَشْرَاطِ السَّاعَةِ

4040 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ، وَأَبُو هِشَامٍ الرِّفَاعِيُّ، مُحَمَّدُ بْنُ يَزِيدَ، قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ. حَدَّثَنَا أَبُو حَصِينٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«بُعِثْتُ أَنَا وَالسَّاعَةُ، كَهَاتَيْنِ»** وَجَمَعَ بَيْنَ إِصْبَعَيْهِ.

4041 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ؛ قَالَ: اطَّلَعَ عَلَيْنَا النَّبِيُّ ﷺ مِنْ غُرْفَةٍ، وَنَحْنُ نَتَذَاكَرُ السَّاعَةَ. فَقَالَ: **«لاَ تَقُومُ السَّاعَةُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ: الدَّجَّالُ، وَالدُّخَانُ، وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا»**.

4042 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ. حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ. حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ. حَدَّثَنِي عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ فِي غَزْوَةِ تَبُوكَ، وَهُوَ فِي خِبَاءٍ مِنْ أَدَمٍ. فَجَلَسْتُ بِفِنَاءِ الْخِبَاءِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«ادْخُلْ يَا عَوْفُ»** فَقُلْتُ: بِكُلِّي؟ يَا رَسُولَ اللَّهِ قَالَ: **«بِكُلِّكَ»** ثُمَّ قَالَ: **«يَا عَوْفُ احْفَظْ خِلاَلاً سِتًّا بَيْنَ يَدَيِ السَّاعَةِ: إِحْدَاهُنَّ مَوْتِي»** قَالَ: فَوَجَمْتُ عِنْدَهَا وَجْمَةً شَدِيدَةً. فَقَالَ: **«قُلْ: إِحْدَى. ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ. ثُمَّ دَاءٌ يَظْهَرُ فِيكُمْ يَسْتَشْهِدُ اللَّهُ بِهِ ذَرَارِيَّكُمْ وَأَنْفُسَكُمْ، وَيُزَكِّي بِهِ أَعْمَالَكُمْ. ثُمَّ تَكُونُ الأَمْوَالُ فِيكُمْ. حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ، فَيَظَلُّ سَاخِطاً. وَفِتْنَةٌ تَكُونُ بَيْنَكُمْ. لاَ يَبْقَى بَيْتُ مُسْلِمٍ إِلاَّ دَخَلَتْهُ. ثُمَّ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ هُدْنَةٌ. فَيَغْدِرُونَ بِكُمْ. فَيَسِيرُونَ إِلَيْكُمْ فِي ثَمَانِينَ غَايَةٍ. تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفاً»**.

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4043- It is narrated on the authority of Hudhaifah Ibn Al-Yaman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established until you kill your ruler, kill each other with your swords, and the worst among you will inherit (the pleasures and delights of) your world."

4044- It is narrated on the authority of Abu Hurairah that he said: One day the Messenger of Allah "Allah's blessing and peace be upon him" was sitting among the people when a man came to him and asked him about the Hour (of Judgement). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who is asked about it has no better knowledge than the questioner. But, let me tell you of its portents: when a slave-girl gives birth to her owner, this is one of its portents. When the barefooted naked persons become the chief of the people, this is one of its portents. When the shepherds of sheep compete in (constructing the huge and) long buildings, this is one of its portents. (The Hour) is one of the five (unseen events) which no one knows but Allah". Then he (The Messenger of Allah "Allah's blessing and peace be upon him") recited (Allah's saying): "Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)". (Luqman 34)

4045- It is narrated on the authority of Anas Ibn Malik that he said: Should I not relate to you a narration I heard from the Messenger of Allah "Allah's blessing and peace be upon him", which none after me will relate to you? I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "From among the portents of the Hour are that: Religious knowledge will be taken away for the ignorance to prevail; adultery will become widespread; wine will be drunk; and women will increase and men will decrease in number so much that for each fifty women there will be only one man."

4046- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established until the Euphrates will uncover a mountain of gold, on account of which people will be engaged in fight, with the result that nine will be killed from every ten (of them)."

4047- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established until the property will become abundant,

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4043 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ. حَدَّثَنَا عَمْرٌو، مَوْلَى الْمُطَّلِبِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ الأَنْصَارِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَقُومُ السَّاعَةُ حَتَّى تَقْتُلُوا إِمَامَكُمْ، وَتَجْتَلِدُوا بِأَسْيَافِكُمْ. وَيَرِثُ دُنْيَاكُمْ شِرَارُكُمْ»**.

4044 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَوْماً بَارِزاً لِلنَّاسِ. فَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ؟ فَقَالَ: **«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. وَلٰكِنْ سَأُخْبِرُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الأَمَةُ رَبَّتَهَا، فَذَاكَ مِنْ أَشْرَاطِهَا. وَإِذَا كَانَتِ الْحُفَاةُ الْعُرَاةُ رُؤُوسَ النَّاسِ، فَذَاكَ مِنْ أَشْرَاطِهَا. وَإِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبُنْيَانِ، فَذَاكَ مِنْ أَشْرَاطِهَا. فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ»** فَتَلاَ رَسُولُ اللَّهِ ﷺ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلۡغَيۡثَ وَيَعۡلَمُ مَا فِي ٱلۡأَرۡحَامِۖ﴾ [لقمان: 34] الآيَةَ.

4045 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: أَلاَ أُحَدِّثُكُمْ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لاَ يُحَدِّثُكُمْ بِهِ أَحَدٌ بَعْدِي. سَمِعْتُهُ مِنْهُ: **«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَفْشُوَ الزِّنَا، وَيُشْرَبَ الْخَمْرُ، وَيَذْهَبَ الرِّجَالُ، وَيَبْقَى النِّسَاءُ. حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً، قَيِّمٌ وَاحِدٌ»**.

4046 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ. فَيَقْتَتِلُ النَّاسُ عَلَيْهِ. فَيُقْتَلُ، مِنْ كُلِّ عَشَرَةٍ، تِسْعَةٌ»**.

4047 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ تَقُومُ السَّاعَةُ حَتَّى يَفِيضَ الْمَالُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ»** قَالُوا: وَمَا الْهَرْجُ؟ يَا رَسُولَ اللَّهِ قَالَ: **«الْقَتْلُ. الْقَتْلُ. الْقَتْلُ»** ثَلاَثاً.

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the affliction will appear, and there will be much tumult." They said: "O Allah's Apostle! What does tumult mean?" He said: "Killing! Killing! Killing!" (He said it) thrice.

[26] The Disappearance Of Both Qur'an And Knowledge

4048- It is narrated on the authority of Ziyad Ibn Labid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of something and said: "This will be at the time of the disappearance of knowledge." I said: "O Messenger of Allah! How shall knowledge disappear since we recite the Qur'an, teach it to our children to recite it, who will keep teaching it to their offspring to recite it to the Day of Judgement?" on that he said: "Let your mother be bereaved of you O Ziyad! I have thought you are one of such as has the best comprehension in religion in Medina. Is it not that those Jews and Christians recite both the Torah and Gospel, and do not act upon anything of what they contain?"

4049- It is narrated on the authority of Hudhaifah Ibn Al-Yaman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam will be lost in the same way as the engraving of a garment is, to the extent that it will not be known what is fasting, what is prayer, what is offering, what is charity, and it will not be acted upon (the principles of) the Book of Allah Almighty even on a single night, and No Verse will remain on the earth out of it; and there will survive groups of people, whose old men and women will say: "We have caught up with our fathers while saying this statement "There is no god (to be worshipped) but Allah", and thus we say it (as they have said it)." Silah (a sub-narrator) said to him: "What would (the statement) "There is no god (to be worshipped) but Allah" avail them since they will not know what prayer is, what fasting is, what offering is, and what charity is?" Hudhaifah turned back from him. He repeated it to him thrice, and every time Hudhaifah turned back from him, and in the third time he turned to him and said: "O Silah! It will deliver them from the fire (of Hell)!" (He said it) thrice.

4050- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(A short time) before the (establishment of the) Hour (of Judgement), there will come days, during which the (religious) knowledge will be taken away for ignorance to prevail, and the tumult will increase so much; and the tumult refers to the killing."

4051- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There

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26 ـ بابُ ذَهَابِ القُرْآنِ والعِلْمِ

4048 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ زِيَادِ بْنِ لَبِيدٍ؛ قَالَ: ذَكَرَ النَّبِيُّ ﷺ شَيْئاً، فَقَالَ: «**ذَاكَ عِنْدَ أَوَانِ ذَهَابِ الْعِلْمِ**» قُلْتُ: يَا رَسُولَ اللَّهِ وَكَيْفَ يَذْهَبُ الْعِلْمُ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَنُقْرِئُهُ أَبْنَاءَنَا وَيُقْرِئُهُ أَبْنَاؤُنَا أَبْنَاءَهُمْ، إِلَى يَوْمِ الْقِيَامَةِ؟ قَالَ: «**ثَكِلَتْكَ أُمُّكَ زِيَادُ! إِنْ كُنْتُ لأَرَاكَ مِنْ أَفْقَهِ رَجُلٍ بِالْمَدِينَةِ. أَوَ لَيْسَ هٰذِهِ الْيَهُودُ وَالنَّصَارَىٰ يَقْرَأُونَ التَّوْرَاةَ وَالإِنْجِيلَ، لاَ يَعْمَلُونَ بِشَيْءٍ مِمَّا فِيهِمَا؟**».

4049 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَدْرُسُ الإِسْلاَمُ كَمَا يَدْرُسُ وَشْيُ الثَّوْبِ. حَتَّى لاَ يُدْرَىٰ مَا صِيَامٌ وَلاَ صَلاَةٌ وَلاَ نُسُكٌ وَلاَ صَدَقَةٌ. وَلَيُسْرَىٰ عَلَى كِتَابِ اللَّهِ، عَزَّ وَجَلَّ، فِي لَيْلَةٍ. فَلاَ يَبْقَى فِي الأَرْضِ مِنْهُ آيَةٌ. وَتَبْقَى طَوَائِفُ مِنَ النَّاسِ، الشَّيْخُ الْكَبِيرُ وَالْعَجُوزُ. يَقُولُونَ: أَدْرَكْنَا آبَاءَنَا عَلَى هٰذِهِ الْكَلِمَةِ: لاَ إِلٰهَ إِلاَّ اللَّهُ. فَنَحْنُ نَقُولُهَا**» فَقَالَ لَهُ صِلَةُ: مَا تُغْنِي عَنْهُمْ: لاَ إِلٰهَ إِلاَّ اللَّهُ، وَهُمْ لاَ يَدْرُونَ مَا صَلاَةٌ وَلاَ صِيَامٌ وَلاَ نُسُكٌ وَلاَ صَدَقَةٌ؟ فَأَعْرَضَ عَنْهُ حُذَيْفَةُ. ثُمَّ رَدَّهَا عَلَيْهِ ثَلاَثاً. كُلَّ ذٰلِكَ يُعْرِضُ عَنْهُ حُذَيْفَةُ. ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّالِثَةِ، فَقَالَ: «**يَا صِلَةُ تُنْجِيهِمْ مِنَ النَّارِ**». ثَلاَثاً.

4050 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَكُونُ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامٌ. يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ**» وَالْهَرْجُ الْقَتْلُ.

4051 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ**

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will come behind you days, during which ignorance will prevail, and (religious) knowledge will be taken away, and tumult will increase so much." They asked: "O Messenger of Allah! What is the tumult?" he said: "It is the killing."

4052- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Time will pass rapidly, the (religious) knowledge will decrease, miserliness will be planted (in the hearts of the people), many afflictions will break up, and the tumult will be widespread." They asked: "What is the tumult?" He replied: "Murdering! Murdering!"

[27] The Loss Of Honesty

4053- It is narrated on the authority of Hudhaifah: Allah's Apostle "Allah's blessing and peace be upon him" told us two narrations, one of which I have seen (happening) and I am waiting for the other. He told that honesty was preserved in the roots of the hearts of men (in the beginning). Then, The Holy Qur'an was revealed, and we learnt it (honesty) from the Qur'an, and then we learnt it from the (Prophets) Sunnah. He also told us about its disappearance, saying: "A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling a faint mark. He then will sleep again whereupon the remainder of the honesty will also be taken away (from his heart) with its trace resembling a blister, as if you rolled down an ember on your foot, and it was vesicle; and in fact, you would see it as swelling, though it does not contain anything." Hudhaifah then picked up a pebble, which he rolled down over his leg. He told (that the Prophet resumed): "Then, the people will come to deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such a tribe there is such-and-such a person who is honest. Though a man will be admired for his intelligence, good manners and strength, he, in fact, will not have belief equal to a mustard seed in his heart." The narrator added: "There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian or a Jew, his Muslim ruler would prevent him from cheating. But today I cannot deal but with so-and-so and so-and-so."

4054- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah wants to ruin a servant, He will deprive him of shyness; and once He deprives him of shyness, you will not see him but vile and hateful (in the sight of others);

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مِنْ وَرَائِكُمْ أَيَّاماً. يَنْزِلُ فِيهَا الْجَهْلُ، وَيُرْفَعُ فِيهَا الْعِلْمُ، وَيَكْثُرُ فِيهَا الْهَرْجُ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ».

4052 ـ حدّثنا أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ: «يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعِلْمُ، وَيُلْقَىٰ الشُّحُّ، وَتَظْهَرُ الْفِتَنُ، وَيَكْثُرُ الْهَرْجُ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ».

27 ـ بابُ ذَهَابِ الأَمَانَةِ

4053 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُذَيْفَةَ؛ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ: قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ. حَدَّثَنَا: «أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ» (قَالَ الطَّنَافِسِيُّ: يَعْنِي وَسْطَ قُلُوبِ الرِّجَالِ).

وَنَزَلَ الْقُرْآنُ. فَعَلِمْنَا مِنَ الْقُرْآنِ وَعَلِمْنَا مِنَ السُّنَّةِ.

ثُمَّ حَدَّثَنَا عَنْ رَفْعِهَا فَقَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ، فَتُرْفَعُ الأَمَانَةُ مِنْ قَلْبِهِ. فَيَظَلُّ أَثَرُهَا كَأَثَرِ الْوَكْتِ. ثُمَّ يَنَامُ النَّوْمَةَ، فَتُنْزَعُ الأَمَانَةُ مِنْ قَلْبِهِ. فَيَظَلُّ أَثَرُهَا كَأَثَرِ الْمَجْلِ. كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ، فَتَرَاهُ مُنْتَبِراً، وَلَيْسَ فِيهِ شَيْءٌ».

ثُمَّ أَخَذَ حُذَيْفَةُ كَفًّا مِنْ حَصًى، فَدَحْرَجَهُ عَلَى سَاقِهِ.

قَالَ: «فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ وَلاَ يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ. حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلاَنٍ رَجُلاً أَمِيناً. وَحَتَّى يُقَالُ لِلرَّجُلِ: مَا أَعْقَلَهُ وَأَجْلَدَهُ وَأَظْرَفَهُ وَمَا فِي قَلْبِهِ حَبَّةُ خَرْدَلٍ مِنْ إِيمَانٍ».

وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ. وَلَسْتُ أُبَالِي أَيُّكُمْ بَايَعْتُ. لَئِنْ كَانَ مُسْلِماً لَيَرُدَّنَّهُ عَلَيَّ إِسْلاَمُهُ. وَلَئِنْ كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ. فَأَمَّا الْيَوْمَ، فَمَا كُنْتُ لأُبَايِعَ إِلاَّ فُلاَناً وَفُلاَناً.

4054 ـ حدّثنا مُحَمَّدُ بْنُ الْمُصَفَّىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنْ سَعِيدِ بْنِ سِنَانٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي شَجَرَةَ كَثِيرِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ، عَزَّ وَجَلَّ، إِذَا أَرَادَ أَنْ يُهْلِكَ عَبْداً نَزَعَ مِنْهُ الْحَيَاءَ. فَإِذَا نَزَعَ مِنْهُ

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and when you do not see him but vile and hateful (in the sight of others) the honesty has then been taken away from him; and once honesty is taken away from him, you will not see him but treacherous, famous for his betrayal; and when you do not see him but treacherous, famous for his betrayal, the mercy has then been taken away from him; and once the mercy is taken away from him, you will not see him but despised and cursed (by others); and when you do not see him but despised and cursed (by others), the faith in Islam has then been taken away from him."

[28] What About Signs

4055- It is narrated on the authority of Hudhaifah Ibn Asid Abu Sarihah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" looked at us from an upper apartment while we were discussing the Last Hour. Thereupon he said: "The Hour (of Judgement) will not be established until there will be ten signs before it: the rising of the sun from its setting place, Ad-Dajjal, the smoke, the beast, the Gog and Magog, the descent of Jesus son of Mary "Peace be upon him", land-sliding in three places, one in the east, one in the west and one in Arabia at the end of which fire would come out from the bottom of Aden, and would drive people to the place of their assembly. The fire would descend along with them where they would land and where they would take rest (during midday)."

4056- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hasten to do (the good) deeds before the coming of six (portents of the Hour of Judgement): the rising of the sun from its setting place, the smoke, the land beast, the Dajjal (Imposter), the (death which is) unique to anyone of you, and (before you are occupied by) the matter of the public."

4057- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (major) signs (which portend the Hour of Judgement) will come after the (appearance of the) two hundred (lesser signs)."

4058- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My nation will be of five generations: for forty years, they will be a people famous for piety and dutifulness; then such as follow them up to one hundred and twenty years, will be a people renowned for showing mercy towards one another, and keeping good relations with one another; then such as follow them up to one hundred and sixty years, will be a people

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الْحَيَاءَ، لَمْ تَلْقَهُ إِلاَّ مَقِيتاً مُمَقَّتاً. فَإِذَا لَمْ تَلْقَهُ إِلاَّ مَقِيتاً مُمَقَّتاً، نُزِعَتْ مِنْهُ الأَمَانَةُ. فَإِذَا نُزِعَتْ مِنْهُ الأَمَانَةُ، لَمْ تَلْقَهُ إِلاَّ خَائِناً مُخَوَّناً. فَإِذَا لَمْ تَلْقَهُ إِلاَّ خَائِناً مُخَوَّناً، نُزِعَتْ مِنْهُ الرَّحْمَةُ. فَإِذَا نُزِعَتْ مِنْهُ الرَّحْمَةُ، لَمْ تَلْقَهُ إِلاَّ رَجِيماً مُلَعَّناً، فَإِذَا لَمْ تَلْقَهُ إِلاَّ رَجِيماً مُلَعَّناً، نُزِعَتْ مِنْهُ رِبْقَةُ الإِسْلاَمِ».

28 ـ بَابُ الآيَاتِ

4055 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ عَامِرِ بْنِ وَاثِلَةَ، أَبِي الطُّفَيْلِ الْكِنَانِيِّ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ، أَبِي سَرِيحَةَ؛ قَالَ: اطَّلَعَ رَسُولُ اللَّهِ ﷺ مِنْ غُرْفَةٍ، وَنَحْنُ نَتَذَاكَرُ السَّاعَةَ. فَقَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا. وَالدَّجَّالُ. وَالدُّخَانُ. وَالدَّابَّةُ. وَيَأْجُوجُ وَمَأْجُوجُ. وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ، عَلَيْهِ السَّلاَمُ. وَثَلاَثُ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ. وَخَسْفٌ بِالْمَغْرِبِ. وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ. وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنٍ أَبْيَنَ، تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ. تَبِيتُ مَعَهُمْ إِذَا بَاتُوا. وَتَقِيلُ مَعَهُمْ إِذَا قَالُوا».

4056 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحَرِثِ وَابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ، وَدَابَّةَ الأَرْضِ، وَالدَّجَّالَ، وَخُوَيْصَّةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ».

4057 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا عَوْنُ بْنُ عُمَارَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى بْنِ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الآيَاتُ بَعْدَ الْمِائَتَيْنِ».

4058 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا نُوحُ بْنُ قَيْسٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُغَفَّلٍ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أُمَّتِي عَلَى خَمْسِ طَبَقَاتٍ: فَأَرْبَعُونَ سَنَةً، أَهْلُ بِرٍّ وَتَقْوَى. ثُمَّ الَّذِينَ يَلُونَهُمْ إِلَى عِشْرِينَ وَمِائَةِ سَنَةٍ، أَهْلُ تَرَاحُمٍ وَتَوَاصُلٍ. ثُمَّ الَّذِينَ يَلُونَهُمْ، إِلَى سِتِّينَ وَمِائَةِ سَنَةٍ، أَهْلُ تَدَابُرٍ وَتَقَاطُعٍ. ثُمَّ الْهَرْجُ الْهَرْجُ. النَّجَا النَّجَا».

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well-known for showing desertion to one another, and severing relations with one another; and then there will prevail the tumult, the tumult. So, seek for safety and shelter!"

(...) It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My nation will be of five generations, (the life of) each of which is forty years: as to the generation of me and my companions, they are a people of knowledge and faith. As to the second generation, from forty to eighty (years), they will be a people famous for dutifulness and piety...and the rest is the same.

[29] The Land-Sliding

4059- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(A short time) before the Hour (of Judgement) there will be metamorphosis (of some of the creatures), land-sliding, and throwing (with the help of the stones)."

4060- It is narrated on the authority of Sahl Ibn Sa'd that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Towards the end of my nation, there will be land-sliding, transformation (of some of Allah's creatures), and throwing (with the help of the stones)."

4061- It is narrated on the authority of Nafi' that a man came to Ibn Umar and said: "So and So sends salutation to you." He said: "I've learnt that he had made religious innovations (which have no reference in the Qur'an and the sunnah): if he has done so, then, send no salutation from me to him. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "In my nation, or in this nation, there will be transformation (of some of Allah's creatures), land-sliding, and throwing (with the help of the stones); and those will appear in particular among the people who reject the destiny."

4062- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In my nation, there will be land-sliding, metamorphosis (of some of the creatures), and throwing (with the help of the stones)."

[30] The Army Of Al-Baida

4063- It is narrated on the authority of Abdullah Ibn Safwan that he said: Hafsah told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "An army will take its direction towards this House, with the intention to invade it; and when it will come upon the plain ground

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حدّثنا نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا خَازِمٌ أَبُو مُحَمَّدٍ الْعَنَزِيُّ. حَدَّثَنَا الْمِسْوَرُ بْنُ الْحَسَنِ عَنْ أَبِي مَعْنٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أُمَّتِي عَلَى خَمْسِ طَبَقَاتٍ: كُلُّ طَبَقَةٍ أَرْبَعُونَ عَاماً. فَأَمَّا طَبَقَتِي وَطَبَقَةُ أَصْحَابِي، فَأَهْلُ عِلْمٍ وَإِيمَانٍ. وَأَمَّا الطَّبَقَةُ الثَّانِيَةُ، مَا بَيْنَ الأَرْبَعِينَ إِلَى الثَّمَانِينَ، فَأَهْلُ بِرٍّ وَتَقْوَىٰ»**. ثُمَّ ذَكَرَ نَحْوَهُ.

29 ـ بابُ الخُسُوفِ

4059 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا بَشِيرُ بْنُ سُلَيْمَانَ عَنْ سَيَّارٍ، عَنْ طَارِقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، قَالَ: **«بَيْنَ يَدَيِ السَّاعَةِ مَسْخٌ وَخَسْفٌ وَقَذْفٌ»**.

4060 ـ حدّثنا أَبُو مُصْعَبٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: **«يَكُونُ فِي آخِرِ أُمَّتِي خَسْفٌ وَمَسْخٌ وَقَذْفٌ»**.

4061 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ. حَدَّثَنَا أَبُو صَخْرٍ عَنْ نَافِعٍ؛ أَنَّ رَجُلاً أَتَىٰ ابْنَ عُمَرَ فَقَالَ: إِنَّ فُلاَناً يُقْرِئُكَ السَّلاَمَ. قَالَ: إِنَّهُ بَلَغَنِي أَنَّهُ قَدْ أَحْدَثَ. فَإِنْ كَانَ قَدْ أَحْدَثَ، فَلاَ تُقْرِئْهُ مِنِّي السَّلاَمَ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«يَكُونُ فِي أُمَّتِي (أَوْ فِي هٰذِهِ الأُمَّةِ) مَسْخٌ وَخَسْفٌ وَقَذْفٌ»** وَذٰلِكَ فِي أَهْلِ الْقَدَرِ.

4062 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَمُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَكُونُ فِي أُمَّتِي خَسْفٌ وَمَسْخٌ وَقَذْفٌ»**.

30 ـ بابُ جَيْشِ البَيْدَاءِ

4063 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أُمَيَّةَ بْنِ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ صَفْوَانَ يَقُولُ: أَخْبَرَتْنِي حَفْصَةُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لَيَؤُمَّنَّ هٰذَا الْبَيْتَ جَيْشٌ يَغْزُونَهُ. حَتَّى إِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ، خُسِفَ بِأَوْسَطِهِمْ. وَيَتَنَادَىٰ أَوَّلُهُمْ آخِرَهُمْ. فَيُخْسَفُ بِهِمْ. فَلاَ يَبْقَىٰ مِنْهُمْ إِلاَّ الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ»**.

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(between Mecca and Medina), the earth will be made to swallow up the middle portion of it; and the first of the army will call the last of it, and then the earth will be made to swallow them up, and none will remain out of them barring such as tells of their destiny." When the army of Al-Hajjaj came, we thought it was the same (of which the narration told, and when it was evident it was not the same) a man said: "I bear witness that you have not told lie about Hafsah, and that Hafsah has not told lie about the Messenger of Allah "Allah's blessing and peace be upon him"."

4064- It is narrated on the authority of Safiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will not desist from (attempts to) invade this House, until an army will come to invade it; and when its members will reach Al-Baida or the plain ground, the earth will be made to swallow up the first and the last portions of it, and the middle portion will not be saved." I said: "But, if there are among those (of the army) such as forced to do so under compulsion (what will their destiny be?)" on that he said: "Allah will raise them in accordance with what they conceal in themselves."

4065- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the army which the earth will be made to swallow up, thereupon she said: "O Messenger of Allah! Perhaps from amongst its members, there might be such as forced to come under compulsion." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, they will be raised according to their real intentions."

[31] The Land Beast

4066- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The land beast will come having the ring of Solomon Ibn David and the stick of Moses Ibn Imran "Peace be upon both": it will make bright the face of the faithful believer with the stick, and strike the nose of the non-believer with the ring; and the inhabitants of the different dwelling places will gather (and call each other): this will say: "O faithful believer!" and that will say: "O non-believer!"

(...) The same is narrated on the authority of Hammad Ibn Salamah, through another chain of transmission.

4067- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" went with me to a place in the desert, near Mecca, and behold! It

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فَلَمَّا جَاءَ جَيْشُ الْحَجَّاجِ، ظَنَنَّا أَنَّهُمْ هُمْ. فَقَالَ رَجُلٌ: أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ تَكْذِبْ عَلَى حَفْصَةَ، وَأَنَّ حَفْصَةَ لَمْ تَكْذِبْ عَلَى النَّبِيِّ ﷺ.

4064 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ. حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي إِدْرِيسَ الْمُرْهِبِيِّ، عَنْ مُسْلِمِ بْنِ صَفْوَانَ، عَنْ صَفِيَّةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَنْتَهِي النَّاسُ عَنْ غَزْوِ هٰذَا الْبَيْتِ، حَتَّى يَغْزُوَ جَيْشٌ. حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ (أَوْ بَيْدَاءَ مِنَ الأَرْضِ) خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ. وَلَمْ يَنْجُ أَوْسَطُهُمْ»**.

قُلْتُ: فَإِنْ كَانَ فِيهِمْ مَنْ يُكْرَهُ؟ قَالَ: **«يُبْعَثُهُمُ اللَّهُ عَلَى مَا فِي أَنْفُسِهِمْ»**.

4065 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَنَصْرُ بْنُ عَلِيٍّ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: ذَكَرَ النَّبِيُّ ﷺ الْجَيْشَ الَّذِي يُخْسَفُ بِهِمْ. فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ لَعَلَّ فِيهِمُ الْمُكْرَهُ؟ قَالَ: **«إِنَّهُمْ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ»**.

31 ـ بَابُ دَابَّةِ الأَرْضِ

4066 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«تَخْرُجُ الدَّابَّةُ وَمَعَهَا خَاتَمُ سُلَيْمَانَ بْنِ دَاوُدَ، وَعَصَا مُوسَى بْنِ عِمْرَانَ، عَلَيْهِمَا السَّلاَمُ. فَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا. وَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ، حَتَّى أَنَّ أَهْلَ الْحِوَاءِ لَيَجْتَمِعُونَ. فَيَقُولُ هٰذَا: يَا مُؤْمِنُ وَيَقُولُ هٰذَا: يَا كَافِرُ»**.

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَاهُ إِبْرَاهِيمُ بْنُ يَحْيَى. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. فَذَكَرَ نَحْوَهُ. وَقَالَ فِيهِ مَرَّةً: **«فَيَقُولُ هٰذَا: يَا مُؤْمِنُ وَهٰذَا: يَا كَافِرُ!»**.

4067 ـ **حدّثنا** أَبُو غَسَّانَ، مُحَمَّدُ بْنُ عَمْرٍو، زُنَيْجٌ. حَدَّثَنَا أَبُو تُمَيْلَةَ. حَدَّثَنَا خَالِدُ بْنُ عُبَيْدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ؛ قَالَ: ذَهَبَ بِي رَسُولُ اللَّهِ ﷺ إِلَى مَوْضِعٍ بِالْبَادِيَةِ، قَرِيبٍ مِنْ مَكَّةَ. فَإِذَا أَرْضٌ يَابِسَةٌ، حَوْلَهَا رَمْلٌ. فَقَالَ رَسُولُ

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was a solid ground surrounded by sand. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The beast will come out from this place." Behold! It was (as little as) span in span. Ibn Buraidah said: Many years later, I offered Hajj, and my father showed us a stick belonging to him, and behold! It was this stick of mine as such and as such!

[32] The Rising Of The Sun From Its Setting Place

4068- It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Hour (of Judgement) will not be established until the sun will rise from its setting place; and once it rises and the people see it, all on it (the earth) will then come to believe; and this will be at the time it will be of no profit to a soul to believe, when it has not believed earlier."

4069- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first sign (which portends the Hour of Judgement) to appear will be the rising of the sun from its setting place, followed by the coming out of the beast to the people in the forenoon." Abdullah said: Whichever of them will come first, the other will be close to it (in time). Abdullah further said: I do not think but that (the first is) the rising of the sun from its setting place.

4070- It is narrated on the authority of Safwan Ibn Assal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From the direction of the setting place of the sun, there is an opened gate, as large as (a distance to be covered in) seventy years; and that gate will be kept open for repentance until the sun will rise from its direction: when it will rise from its direction, it will be of no profit to a soul to believe, when it has not believed earlier, or earned good in its faith."

[33] The Affliction Of The Dajjal; The Coming Out Of Jesus; And The Appearance Of The Gog And Magog

4071- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Dajjal is blind in his left eye, hairy, and he will have both garden and fire, even though his fire is garden, and his garden is fire."

4072- It is narrated on the authority of Abu Bakr As-Siddiq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" told us that the Dajjal will come out from a territory in the East called Khurasan, followed by people, whose faces will be like leather shields.

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اللَّهِ ﷺ: «تَخْرُجُ الدَّابَّةُ مِنْ هٰذَا الْمَوْضِعِ». فَإِذَا فِتْرٌ فِي شِبْرٍ.

قَالَ ابْنُ بُرَيْدَةَ: فَحَجَجْتُ بَعْدَ ذٰلِكَ بِسِنِينَ. فَأَرَانَا عَصاً لَهُ. فَإِذَا هُوَ بِعَصَايَ هٰذِهِ. هٰكَذَا وَهٰكَذَا.

32 ـ بابُ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا

4068 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا. فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ، آمَنَ مَنْ عَلَيْهَا. فَذٰلِكَ حِينَ لاَ يَنْفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ».

4069 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ الآيَاتِ خُرُوجاً، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا. وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ، ضُحًى».

قَالَ عَبْدُ اللَّهِ: فَأَيَّتُهُمَا مَا خَرَجَتْ قَبْلَ الأُخْرَىٰ، فَالأُخْرَىٰ مِنْهَا قَرِيبٌ.

قَالَ عَبْدُ اللَّهِ: وَلاَ أَظُنُّهَا إِلاَّ طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا.

4070 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ قِبَلِ مَغْرِبِ الشَّمْسِ بَاباً مَفْتُوحاً. عَرْضُهُ سَبْعُونَ سَنَةً. فَلاَ يَزَالُ ذٰلِكَ الْبَابُ مَفْتُوحاً لِلتَّوْبَةِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ نَحْوِهِ. فَإِذَا طَلَعَتْ مِنْ نَحْوِهِ، لَمْ يَنْفَعْ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً».

33 ـ بابُ فِتْنَةِ الدَّجَّالِ وخُرُوجِ عِيسَى ابْنِ مَرْيَمَ وخُرُوجِ يَأْجُوجَ ومَأْجُوجَ

4071 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدَّجَّالُ أَعْوَرُ عَيْنِ الْيُسْرَىٰ. جُفَالُ الشَّعَرِ. مَعَهُ جَنَّةٌ وَنَارٌ. فَنَارُهُ جَنَّةٌ، وَجَنَّتُهُ نَارٌ».

4072 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَبِي التَّيَّاحِ، عَنِ الْمُغِيرَةِ بْنِ سُبَيْعٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ؛ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: «أَنَّ الدَّجَّالَ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ، يُقَالُ لَهَا خُرَاسَانُ. يَتْبَعُهُ أَقْوَامٌ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ».

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4073- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: None has ever asked the Messenger of Allah "Allah's blessing and peace be upon him" about the Dajjal more than I've asked him (or none has ever been more pressing in asking him than me, according to the narration of Ibn Numair). He said to me: "Why do you ask about him (so much pressingly)?" I said: "Because they say he will have both food and drink." On that he said: "He is more insignificant in the Sight of Allah than that."

4074- It is narrated on the authority of Fatimah Bint Qais that she said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer and then ascended the pulpit, and before that, he never ascended the pulpit but on Fridays. The people were severely astonished: some of them were sitting and others standing, thereupon he beckoned to them to sit down, and said: "By Allah! I've never stood in this position of mine for a matter which might be of benefit for you, nor for desire or fear of something, but Tamim Ad-Dari came to me, and conveyed to me a news item, which prevented me from taking my siesta because of happiness and pleasure; and I loved to publicize the happiness of your Prophet among you. Behold! A paternal cousin of Tamim Ad-Dari told me that the wind caused them to take refuge to an island which they did not know, and they kept sitting in the boats belonging to the ship. When they came out they found a black female, of long eyelashes, to whom they said: "Who are you?" she said: "I'm a reconnoiterer." They asked her to tell them, and she said: "I'm not going to tell you anything, nor am I going to ask you about anything, but, look at this church: there is a man, who has a desire to know from you and tell you (if you so like)." They entered into him and behold! They saw a very old man in heavy bonds, and he was in a state of deep sad and pain. He asked them: "From where are you?" they said: "From Sham." He said: "What about the Arabs?" they said: "We belong to the Arabs: about which do you ask?" he said: "What about that man (i.e. the Prophet) who appeared among them?" They said: "Good: his people opposed him, and Allah made him victorious over them; and now, they unanimously agree on one thing: their god is one, and they belong to the same religion (of Islam)." He asked: "What about the spring of Zughar?" They said: "Good: they water their plants from it, and they further drink from it." He asked: "What about the date-palms in the area between Amman and Bisan?" they said: "They produce their fruits regularly every year." He further asked: "What about the lake of Tabariyya?" they said: "The water flows heavily from both its sides on account of its abundance." On that he took three breaths, and said: "If I could manage to set free from this bonds of mine, I will never let a territory but that I will trample with my feet, except for Taibah (i.e.

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4073 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ، عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ (وَقَالَ ابْنُ نُمَيْرٍ: أَشَدَّ سُؤَالاً مِنِّي). فَقَالَ لِي: «**مَا تَسْأَلُ عَنْهُ؟**» قُلْتُ: إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ الطَّعَامَ وَالشَّرَابَ. قَالَ: «**هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذٰلِكَ**».

4074 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ. وَصَعِدَ الْمِنْبَرَ. وَكَانَ لاَ يَصْعَدُ عَلَيْهِ، قَبْلَ ذٰلِكَ، إِلاَّ يَوْمَ الْجُمُعَةِ. فَاشْتَدَّ ذٰلِكَ عَلَى النَّاسِ. فَمِنْ بَيْنِ قَائِمٍ وَجَالِسٍ. فَأَشَارَ إِلَيْهِمْ بِيَدِهِ أَنِ: «**اقْعُدُوا! فَإِنِّي، وَاللَّهِ مَا قُمْتُ مَقَامِي هٰذَا لِأَمْرٍ يَنْفَعُكُمْ، لِرَغْبَةٍ وَلاَ لِرَهْبَةٍ. وَلٰكِنَّ تَمِيماً الدَّارِيَّ أَتَانِي فَأَخْبَرَنِي خَبَراً مَنَعَنِي الْقَيْلُولَةَ، مِنَ الْفَرَحِ وَقُرَّةِ الْعَيْنِ. فَأَحْبَبْتُ أَنْ أَنْشُرَ عَلَيْكُمْ فَرَحَ نَبِيِّكُمْ. أَلاَ إِنَّ ابْنَ عَمٍّ لِتَمِيمٍ الدَّارِيِّ أَخْبَرَنِي أَنَّ الرِّيحَ أَلْجَأَتْهُمْ إِلَى جَزِيرَةٍ لاَ يَعْرِفُونَهَا. فَقَعَدُوا فِي قَوَارِبِ السَّفِينَةِ. فَخَرَجُوا فِيهَا. فَإِذَا هُمْ بِشَيْءٍ أَهْدَبَ، أَسْوَدَ. قَالُوا لَهُ: مَا أَنْتَ؟ قَالَ: أَنَا الْجَسَّاسَةُ. قَالُوا: أَخْبِرِينَا. قَالَتْ: مَا أَنَا بِمُخْبِرَتِكُمْ شَيْئاً. وَلاَ سَائِلَتِكُمْ. وَلٰكِنْ هٰذَا الدَّيْرُ، قَدْ رَمَقْتُمُوهُ. فَأْتُوهُ. فَإِنَّ فِيهِ رَجُلاً بِالأَشْوَاقِ إِلَى أَنْ تُخْبِرُوهُ وَيُخْبِرَكُمْ. فَأَتَوْهُ فَدَخَلُوا عَلَيْهِ. فَإِذَا هُمْ بِشَيْخٍ مُوثَقٍ، شَدِيدِ الْوَثَاقِ. يُظْهِرُ الْحُزْنَ. شَدِيدِ التَّشَكِّي. فَقَالَ لَهُمْ: مِنْ أَيْنَ؟ قَالُوا: مِنَ الشَّامِ. قَالَ: مَا فَعَلَتِ الْعَرَبُ؟ قَالُوا: نَحْنُ قَوْمٌ مِنَ الْعَرَبِ. عَمَّ تَسْأَلُ؟ قَالَ: مَا فَعَلَ هٰذَا الرَّجُلُ الَّذِي خَرَجَ فِيكُمْ؟ قَالُوا: خَيْراً. نَاوَى قَوْماً. فَأَظْهَرَهُ اللَّهُ عَلَيْهِمْ. فَأَمْرُهُمُ، الْيَوْمَ، جَمِيعٌ: إِلٰهُهُمْ وَاحِدٌ، وَدِينُهُمْ وَاحِدٌ. قَالَ: مَا فَعَلَتْ عَيْنُ زُغَرَ؟ قَالُوا: خَيْراً. يَسْقُونَ مِنْهَا زُرُوعَهُمْ. وَيَسْتَقُونَ مِنْهَا لِسَقْيِهِمْ. قَالَ: فَمَا فَعَلَ نَخْلُ بَيْنَ عَمَّانَ وَبَيْسَانَ؟ قَالُوا: يُطْعِمُ ثَمَرَهُ كُلَّ عَامٍ. قَالَ: فَمَا فَعَلَتْ بُحَيْرَةُ الطَّبَرِيَّةِ؟ قَالُوا: تَدَفَّقُ جَنَبَاتُهَا مِنْ كَثْرَةِ الْمَاءِ. قَالَ: فَزَفَرَ ثَلاَثَ زَفَرَاتٍ، ثُمَّ قَالَ: لَوِ انْفَلَتُّ مِنْ وَثَاقِي هٰذَا، لَمْ أَدَعْ أَرْضاً إِلاَّ وَطِئْتُهَا بِرِجْلَيَّ هَاتَيْنِ. إِلاَّ طَيْبَةَ. لَيْسَ لِي عَلَيْهَا سَبِيلٌ». قَالَ النَّبِيُّ ﷺ: «**إِلَى هٰذَا يَنْتَهِي فَرَحِي. هٰذِهِ طَيْبَةُ. وَالَّذِي نَفْسِي بِيَدِهِ مَا فِيهَا طَرِيقٌ ضَيِّقٌ وَلاَ وَاسِعٌ، وَلاَ سَهْلٌ وَلاَ جَبَلٌ، إِلاَّ وَعَلَيْهِ مَلَكٌ شَاهِرٌ سَيْفَهُ إِلَى يَوْمِ الْقِيَامَةِ**».

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Medina), on which I have no way." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is the reason for my happiness: this is Taibah! By Him in Whose hand is my soul, there is no street in it, however narrow or broad, nor valley nor mountain but that on it there is an angel stretching his weapon (to safeguard it) to the Day of Judgement."

4075- It is narrated on the authority of An-Nawwas Ibn Sam'an that The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of Ad-Dajjal one day in the morning. He sometimes described him to be insignificant and sometimes described (his turmoil as) very significant and we felt as if he were in the cluster of the date-palm trees. When we went to him (the Prophet) in the evening and he read (the signs of fear) in our faces, he said: "What is the matter with you?" We said: "O Messenger of Allah, you made a mention of Ad-Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date palm trees." Thereupon he said: "I harbor fear in regard to you in so many other things besides Ad-Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah will take care of every Muslim on my behalf (and safeguard him against his evil). He (Ad-Dajjal) would be a young man with twisted, contracted hair, and a bulging out eye. I compare him to Abd Al-Uzza Ibn Qatan. He who amongst you would survive to see him should recite over him the opening verses of the Surah of the Cave. He would appear on the way between Syria and Iraq and would spread mischief right and left. O servants of Allah! adhere (to the path of Truth)." We said: "O Messenger of Allah, how long would he stay on the earth?" He said: "For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days." We said: "O Messenger of Allah, would one day's prayers suffice for that day which would be as long as one year?" Thereupon he said: "No, but you should estimate its time (and then observe prayer)." We said: "O Messenger of Allah, how fast would he walk upon the earth?" Thereupon he said: "Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would cause crops to grow. Then in the evening, their posturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them, with the result

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4075 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ. حَدَّثَنِي أَبِي؛ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ يَقُولُ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَّالَ، الْغَدَاةَ، فَخَفَضَ فِيهِ وَرَفَعَ. حَتَّى ظَنَنَّا أَنَّهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحْنَا إِلَى رَسُولِ اللَّهِ ﷺ، عَرَفَ ذٰلِكَ فِينَا. فَقَالَ: «**مَا شَأْنُكُمْ؟**» فَقُلْنَا: يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَّالَ الْغَدَاةَ. فَخَفَضْتَ فِيهِ ثُمَّ رَفَعْتَ. حَتَّى ظَنَنَّا أَنَّهُ فِي طَائِفَةِ النَّخْلِ. قَالَ: «**غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ: إِنْ يَخْرُجْ، وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ. وَإِنْ يَخْرُجْ، وَلَسْتُ فِيكُمْ، فَامْرُؤٌ حَجِيجُ نَفْسِهِ. وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌّ قَطَطٌ. عَيْنُهُ قَائِمَةٌ. كَأَنِّي أُشَبِّهُهُ بِعَبْدِ الْعُزَّىٰ بْنِ قَطَنٍ. فَمَنْ رَآهُ مِنْكُمْ، فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ. إِنَّهُ يَخْرُجُ مِنْ حَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ. فَعَاثَ يَمِيناً، وَعَاثَ شِمَالاً. يَا عِبَادَ اللَّهِ اثْبُتُوا**». قُلْنَا: يَا رَسُولَ اللَّهِ وَمَا لُبْثُهُ فِي الأَرْضِ؟ قَالَ: «**أَرْبَعُونَ يَوْماً. يَوْمٌ كَسَنَةٍ. وَيَوْمٌ كَشَهْرٍ. وَيَوْمٌ كَجُمُعَةٍ. وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ**» قُلْنَا: يَا رَسُولَ اللَّهِ فَذٰلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ، تَكْفِينَا فِيهِ صَلاَةُ يَوْمٍ؟ قَالَ: «**فَاقْدُرُوا لَهُ قَدْرَهُ**». قَالَ، قُلْنَا: فَمَا إِسْرَاعُهُ فِي الأَرْضِ؟ قَالَ: «**كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ**». قَالَ: «**فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُؤْمِنُونَ بِهِ. فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرُ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. وَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرًى وَأَسْبَغَهُ ضُرُوعاً وَأَمَدَّهُ خَوَاصِرَ. ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ.**

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that they would suffer from drought and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness). At this very time, Allah would send Christ, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his palms on the wings of two Angels. When he would lower his head, it would dribble with beads of water, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odor of his breath would die and his breath would reach as far as he would be able to see. He would then search for him (Ad-Dajjal) until he would catch hold of him at the gate of Ludd and kill him.

Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: "I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur." Then Allah would send Gog and Magog and they would swarm down from every hill. The first of them would come upon the lake of Tabariyya and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred Dinars and The Messenger of Allah "Allah's blessing and peace be upon him", Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack the necks of gog and magog) and in the morning they would perish like one single person. The Messenger of Allah "Allah's blessing and peace be upon him", Jesus, and his companions would then come down to the earth and they would not find in the earth as little space as even a single span not filled with their putrefaction and stench. The Messenger of Allah "Allah's blessing and peace be upon him", Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where Allah wills. Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep

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فَيَنْصَرِفُ عَنْهُمْ. فَيُصْبِحُونَ مُمْحِلِينَ. مَا بِأَيْدِيهِمْ شَيْءٌ. ثُمَّ يَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ. فَيَنْطَلِقُ. فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ. ثُمَّ يَدْعُو رَجُلاً مُمْتَلِئاً شَبَاباً، فَيَضْرِبُهُ بِالسَّيْفِ ضَرْبَةً، فَيَقْطَعُهُ جَزْلَتَيْنِ رَمْيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيُقْبِلُ يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ. فَبَيْنَمَا هُمْ كَذٰلِكَ، إِذْ بَعَثَ اللَّهُ عِيسَى ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ، شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَاضِعاً كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ. وَإِذَا رَفَعَهُ يَنْحَدِرُ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، وَلاَ يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلاَّ مَاتَ. وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ. فَيَنْطَلِقُ حَتَّى يُدْرِكَهُ عِنْدَ بَابِ لُدٍّ، فَيَقْتُلُهُ. ثُمَّ يَأْتِي نَبِيُّ اللَّهِ عِيسَى قَوْماً قَدْ عَصَمَهُمُ اللَّهُ. فَيَمْسَحُ وُجُوهَهُمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ. فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ أَوْحَى اللَّهُ إِلَيْهِ: يَا عِيسَى إِنِّي قَدْ أَخْرَجْتُ عِبَاداً لِي. لاَ يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ. وَأَحْرِزْ عِبَادِي إِلَى الطُّورِ. وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ، وَهُمْ، كَمَا قَالَ اللَّهُ، مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ الطَّبَرِيَّةِ. فَيَشْرَبُونَ مَا فِيهَا. ثُمَّ يَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ فِي هٰذَا مَاءٌ، مَرَّةً. وَيَحْصُرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ. حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْراً مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمُ الْيَوْمَ. فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ. فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ. فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ. وَيَهْبِطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ فَلاَ يَجِدُونَ مَوْضِعَ شِبْرٍ إِلاَّ قَدْ مَلأَهُ زَهَمُهُمْ وَنَتْنُهُمْ وَدِمَاؤُهُمْ. فَيَرْغَبُونَ إِلَى اللَّهِ سُبْحَانَهُ. فَيُرْسِلُ عَلَيْهِمْ طَيْراً

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out and it would wash away the earth until it would seem as a mirror. Then the earth would be told to bring forth its fruits and restore its blessing and, as a result thereof, a group of persons would be able to eat from a single pomegranate (in view of its hugeness), and seek shelter under its skin, and the single milch cow would give a great quantity of milk, so much enough for a whole party to drink. Similarly, the milch camel would give such (a large quantity of) milk sufficient for the whole tribe to drink and the milch sheep would give so much milk that suffices the whole family to drink. At that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked people would survive who would do grievous mischief as (grave as if they were) asses and upon whom the Last Hour would come."

4076- It is narrated on the authority of Nawwas Ibn Sam'an that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Muslims will keep kindling (their fire) from the (strings of the) bows, arrows and leather shields of the gog and magog (people) for seven years."

4077- It is narrated on the authority of Abu Umamah Al-Bahili that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us in a speech, the most part of which was about Ad-Dajjal, of whom he warned us, and he said from what he said: "Since Allah created the offspring of Adam, there has been no affliction more grievous than that of Ad-Dajjal; and Allah never sent a Prophet but that he warned his nation of Ad-Dajjal; and since I'm the Last Prophet, as well as you are the last nation, he then will inevitably come out to you: If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah will take care of every Muslim on my behalf (and safeguard him against his evil). He will come out of a territory (of land) between Sham and Iraq causing mischief on both right and left (sides of the land). O servants of Allah, be constantly firm (on your faith); and I'm going to describe him to you with such characteristics as no Prophet before me had done. At first, he will say: "I'm a Prophet"; and it is well-known that there will be no Prophet (to be sent) after me. Then, he will say: "I'm your Lord"; and of course, you will not see your Lord until you die (and be raised on the Day of Judgement). Furthermore, he is one-eyed, and verily, your Lord is not so. Between his eyes (the word) "infidel" is written, which every faithful believer could read, no matter lettered or unlettered he might be. It is out of his affliction that he will have both garden and fire, even though (one's being admitted to) his fire will (lead him to be admitted to the)

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كَأَعْنَاقِ الْبُخْتِ. فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ. ثُمَّ يُرْسِلُ اللَّهُ عَلَيْهِمْ مَطَراً لاَ يُكِنُّ مِنْهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ. فَيَغْسِلُهُ حَتَّى يَتْرُكَهُ كَالزَّلَقَةِ. ثُمَّ يُقَالُ لِلأَرْضِ: أَنْبِتِي ثَمَرَتَكِ. وَرُدِّي بَرَكَتَكِ. فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ. فَتُشْبِعُهُمْ. وَيَسْتَظِلُّونَ بِقِحْفِهَا. وَيُبَارِكُ اللَّهُ فِي الرِّسْلِ حَتَّى إِنَّ اللِّقْحَةَ مِنَ الإِبِلِ تَكْفِي الْفِئَامَ مِنَ النَّاسِ. وَاللِّقْحَةَ مِنَ الْبَقَرِ تَكْفِي الْقَبِيلَةَ. وَاللِّقْحَةَ مِنَ الْغَنَمِ تَكْفِي الْفَخِذَ. فَبَيْنَمَا هُمْ كَذَلِكَ، إِذْ بَعَثَ اللَّهُ عَلَيْهِمْ رِيحاً طَيِّبَةً. فَتَأْخُذُ تَحْتَ آبَاطِهِمْ. فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ. وَيَبْقَى سَائِرُ النَّاسِ يَتَهَارَجُونَ، كَمَا تَتَهَارَجُ الْحُمُرُ. فَعَلَيْهِمْ تَقُومُ السَّاعَةُ».

4076 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ. حَدَّثَنَا ابْنُ جَابِرٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيُوقِدُ الْمُسْلِمُونَ، مِنْ قِسِيِّ يَأْجُوجَ وَمَأْجُوجَ وَنُشَّابِهِمْ وَأَتْرِسَتِهِمْ، سَبْعَ سِنِينَ».

4077 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ، أَبِي رَافِعٍ، عَنْ أَبِي زُرْعَةَ الشَّيْبَانِيِّ، يَحْيَى بْنِ أَبِي عَمْرٍو، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَكَانَ أَكْثَرُ خُطْبَتِهِ حَدِيثاً حَدَّثَنَاهُ عَنِ الدَّجَّالِ. وَحَذَّرَنَاهُ. فَكَانَ مِنْ قَوْلِهِ أَنْ قَالَ: «إِنَّهُ لَمْ تَكُنْ فِتْنَةٌ فِي الأَرْضِ، مُنْذُ ذَرَأَ اللَّهُ ذُرِّيَّةَ آدَمَ، أَعْظَمَ مِنْ فِتْنَةِ الدَّجَّالِ. وَإِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيّاً إِلاَّ حَذَّرَ أُمَّتَهُ الدَّجَّالَ. وَأَنَا آخِرُ الأَنْبِيَاءِ. وَأَنْتُمْ آخِرُ الأُمَمِ. وَهُوَ خَارِجٌ فِيكُمْ، لاَ مَحَالَةَ. وَإِنْ يَخْرُجْ وَأَنَا بَيْنَ ظَهْرَانَيْكُمْ، فَأَنَا حَجِيجٌ لِكُلِّ مُسْلِمٍ. وَإِنْ يَخْرُجْ مِنْ بَعْدِي، فَكُلُّ امْرِىءٍ حَجِيجُ نَفْسِهِ. وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. وَإِنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ. فَيَعِيثُ يَمِيناً وَيَعِيثُ شِمَالاً. يَا عِبَادَ اللَّهِ فَاثْبُتُوا. فَإِنِّي سَأَصِفُهُ لَكُمْ صِفَةً لَمْ يَصِفْهَا إِيَّاهُ نَبِيٌّ قَبْلِي. إِنَّهُ يَبْدَأُ فَيَقُولُ: أَنَا نَبِيٌّ وَلاَ نَبِيَّ بَعْدِي. ثُمَّ يُثَنِّي فَيَقُولُ: أَنَا رَبُّكُمْ. وَلاَ تَرَوْنَ رَبَّكُمْ حَتَّى تَمُوتُوا. وَإِنَّهُ أَعْوَرُ. وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ. وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ. يَقْرَأُهُ كُلُّ مُؤْمِنٍ، كَاتِبٍ أَوْ غَيْرِ كَاتِبٍ. وَإِنَّ مِنْ فِتْنَتِهِ أَنَّ مَعَهُ جَنَّةً وَنَاراً. فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ. فَمَنِ ابْتُلِيَ بِنَارِهِ، فَلْيَسْتَغِثْ بِاللَّهِ وَلْيَقْرَأْ فَوَاتِحَ

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Garden, and (one's being admitted to) his garden will (lead him to be admitted to the) fire. If anyone of you is put to trial as far as his fire is concerned, let him seek for Allah's relief, and recite the opening Holy Verses of the Surah of Al-Kahf, so that it would be (a source of) peace and cold upon him just as the fire had been upon Abraham.

It is out of his affliction that he will say to a Bedouin: "Tell me: if I raise both your parents from dead, do you bear witness that I'm your Lord?" he will answer in the affirmative, thereupon two Satans will appear to him in the form of his parents, and say to him: "O son! Follow him, for he is your Lord!" it is out of his affliction that he will be given authority over a man, whom he will kill and saw with the saw into two parts, and say: "Look at this servant of mine (whom I've killed): I'm going to raise him from dead now, even though he pretends he has a Lord else other than me." Allah will raise him, and the wicked will say to him: "Who is your Lord?" he will say: "My Lord is Allah, and you are the enemy of Allah: you are Ad-Dajjal. By Allah! I have had no deeper insight of you than I have now." Abu Sa'id reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This man will be in the highest degree of the Garden among my nation." Abu Sa'id said: "By Allah! We have not thought but that man was Umar Ibn Al-Khattab until he (died and) went away."

It is out of his affliction that he will command the sky to send rain, and it will rain; and the earth to produce its yield, and it will do accordingly. It is out of his affliction that when he will come upon a district (of people) and they will give lie to him, there will be no grazing animal belonging to them but that it will be ruined; and it is out of his affliction that when he will come upon a district (of People) and they will trust him, he will command the sky to send rain, and it will rain, and the earth to produce its yield, and it will do accordingly, and in the evening, their posturing animals would come to them with their humps the highest, their udders full of the greatest quantity of milk and their flanks stretched to the utmost. There will remain no portion of the earth but that he will trample it, and have power over it, except Mecca and Medina: every time he will try to enter from one of their openings, the angels will appear to him with stretched sharp-edged swords, until he will descend at the red sandhill, near the plain ground, with the result that Medina will shake with its inhabitants thrice, and there will remain no hypocrite, be it male or female but that he will come out to him; and thus, it will remove the impurities from it in the same way as the fire removes the impurities from the iron. That day is called the Day of Salvation."

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الْكَهْفِ. فَتَكُونَ عَلَيْهِ بَرْداً وَسَلاَماً. كَمَا كَانَتِ النَّارُ عَلَى إِبْرَاهِيمَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَقُولُ، لِأَعْرَابِيٍّ: أَرَأَيْتَ إِنْ بَعَثْتُ لَكَ أَبَاكَ وَأُمَّكَ، أَتَشْهَدُ أَنِّي رَبُّكَ؟ فَيَقُولُ: نَعَمْ. فَيَتَمَثَّلُ لَهُ شَيْطَانَانِ فِي صُورَةِ أَبِيهِ وَأُمِّهِ. فَيَقُولاَنِ: يَا بُنَيَّ اتَّبِعْهُ. فَإِنَّهُ رَبُّكَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يُسَلَّطَ عَلَى نَفْسٍ وَاحِدَةٍ، فَيَقْتُلَهَا، وَيَنْشُرَهَا بِالْمِنْشَارِ، حَتَّى يُلْقَى شِقَّتَيْنِ. ثُمَّ يَقُولُ: انْظُرُوا إِلَى عَبْدِي هٰذَا. فَإِنِّي أَبْعَثُهُ الآنَ، ثُمَّ يَزْعُمُ أَنَّ لَهُ رَبًّا غَيْرِي. فَيَبْعَثُهُ اللَّهُ. وَيَقُولُ لَهُ الْخَبِيثُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللَّهُ، وَأَنْتَ عَدُوُّ اللَّهِ. أَنْتَ الدَّجَّالُ. وَاللَّهِ مَا كُنْتُ، بَعْدُ، أَشَدَّ بَصِيرَةً بِكَ مِنِّي الْيَوْمَ».

قَالَ أَبُو الْحَسَنِ الطَّنَافِسِيُّ: فَحَدَّثَنَا الْمُحَارِبِيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْوَلِيدِ الْوَصَّافِيُّ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ذٰلِكَ الرَّجُلُ أَرْفَعُ أُمَّتِي دَرَجَةً فِي الْجَنَّةِ».

قَالَ: قَالَ أَبُو سَعِيدٍ: وَاللَّهِ مَا كُنَّا نُرَىٰ ذٰلِكَ الرَّجُلَ إِلاَّ عُمَرَ بْنَ الْخَطَّابِ. حَتَّى مَضَىٰ لِسَبِيلِهِ.

قَالَ الْمُحَارِبِيُّ: ثُمَّ رَجَعْنَا إِلَى حَدِيثِ أَبِي رَافِعٍ. قَالَ: «وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرَ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ فَيُكَذِّبُونَهُ. فَلاَ تَبْقَى لَهُمْ سَائِمَةٌ إِلاَّ هَلَكَتْ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ فَيُصَدِّقُونَهُ. فَيَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرَ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. حَتَّى تَرُوحَ مَوَاشِيهِمْ، مِنْ يَوْمِهِمْ ذٰلِكَ، أَسْمَنَ مَا كَانَتْ وَأَعْظَمَهُ، وَأَمَدَّهُ خَوَاصِرَ، وَأَدَرَّهُ ضُرُوعاً. وَإِنَّهُ لاَ يَبْقَىٰ شَيْءٌ مِنَ الأَرْضِ إِلاَّ وَطِئَهُ وَظَهَرَ عَلَيْهِ. إِلاَّ مَكَّةَ وَالْمَدِينَةَ. لاَ يَأْتِيهِمَا مِنْ نَقْبٍ مِنْ نِقَابِهِمَا إِلاَّ لَقِيَتْهُ الْمَلاَئِكَةُ بِالسُّيُوفِ صَلْتَةً. حَتَّى يَنْزِلَ عِنْدَ الظَّرِيبِ الأَحْمَرِ، عِنْدَ مُنْقَطَعِ السَّبَخَةِ. فَتَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلاَثَ رَجَفَاتٍ. فَلاَ يَبْقَى مُنَافِقٌ وَلاَ مُنَافِقَةٌ إِلاَّ خَرَجَ إِلَيْهِ. فَتَنْفِي الْخَبَثَ مِنْهَا كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ. وَيُدْعَى ذٰلِكَ الْيَوْمُ يَوْمَ الْخَلاَصِ».

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Umm Sharik Bint Abu Al-Akar said: "O Messenger of Allah! Where will the Arabs be by then?" he said: "By that time, they will be few in number, and the majority of them will be in Jerusalem; and their imam (ruler) will be a good pious man. While their imam was proceeding to lead them in the Morning prayer, Jesus, son of Mary will descend upon them in the morning, thereupon the imam will retreat, to give way to Jesus to lead the prayer. But Jesus will place his hand between his shoulders and say: "Proceed on and lead the prayer, for it has been established for you (to lead)." Then, their imam will lead them in the prayer. When he will finish (from the prayer) and turn away, Jesus will order them to open the gate, and it will be opened and behold! There will come Ad-Dajjal behind it, leading seventy thousand Jews, each of whom having a sword of local making, in addition to the pallium. When Ad-Dajjal will look at him (Jesus), he will dissolve in the same way as salt dissolves in the water, and then he will run in flight. But Jesus will say: "I'm doomed to give you a strike, and you will not go before I give it to you." He will catch up with him at the eastern gate of Ludd, and kill him. Thus, the Jews will be defeated by virtue of Allah, and there will remain nothing of Allah's creation behind which a Jew might be hidden but that Allah will cause it to speak: there will be no stone, nor tree, nor wall nor beast barring (the trees of) Gharqad, which never speak but that it will say: "O Muslim servant of Allah! This is a Jew (behind me): come to kill him!""

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "(The time of) his stay (among the people) will be forty years: a year as six months, a year as only a month, and the month as short as a week; and the last of his days will be as short as a sparkle, on which the morning might come upon a man while being at the gate of Medina, and soon evening will come upon him even before he could reach its other gate." It was said: "O Messenger of Allah! How could we offer (the obligatory) prayers during those very short days?" he said: "You should estimate the (fixed times of the five obligatory) prayers as you do on those long days and then you could offer prayer."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Jesus "Peace be upon him" will act as a just ruler and a fair imam in my nation: he will break the cross, kill the swine, cancel the Jizyah and put an end to the obligatory charity, and there will be none to seek for (taking as charity) a sheep or a camel. Moreover, the whole resentment and hatred will be removed, and the aggressive tendency of such as aggressive will be taken away to the extent that a child might put his hand into the mouth of (such harmful poisonous animals as) a snake, but it will cause no

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فَقَالَتْ أُمُّ شَرِيكٍ بِنْتُ أَبِي الْعَكَرِ: يَا رَسُولَ اللَّهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ يَوْمَئِذٍ قَلِيلٌ. وَجُلُّهُمْ بِبَيْتِ الْمَقْدِسِ. وَإِمَامُهُمْ رَجُلٌ صَالِحٌ. فَبَيْنَمَا إِمَامُهُمْ قَدْ تَقَدَّمَ يُصَلِّي بِهِمُ الصُّبْحَ، إِذْ نَزَلَ عَلَيْهِمْ عِيسَى بْنُ مَرْيَمَ الصُّبْحَ. فَرَجَعَ ذَلِكَ الإِمَامُ يَنْكُصُ، يَمْشِي الْقَهْقَرَى، لِيَتَقَدَّمَ عِيسَى يُصَلِّي بِالنَّاسِ. فَيَضَعُ عِيسَى يَدَهُ بَيْنَ كَتِفَيْهِ ثُمَّ يَقُولُ لَهُ: تَقَدَّمْ فَصَلِّ. فَإِنَّهَا لَكَ أُقِيمَتْ. فَيُصَلِّي بِهِمْ إِمَامُهُمْ. فَإِذَا انْصَرَفَ، قَالَ عِيسَى عَلَيْهِ السَّلاَمُ: افْتَحُوا الْبَابَ. فَيُفْتَحُ، وَوَرَاءَهُ الدَّجَّالُ مَعَهُ سَبْعُونَ أَلْفِ يَهُودِيٍّ. كُلُّهُمْ ذُو سَيْفٍ مُحَلًّى وَسَاجٍ. فَإِذَا نَظَرَ إِلَيْهِ الدَّجَّالُ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، وَيَنْطَلِقُ هَارِباً. وَيَقُولُ عِيسَى عَلَيْهِ السَّلاَمُ: إِنَّ لِي فِيكَ ضَرْبَةً لَنْ تَسْبِقَنِي بِهَا. فَيُدْرِكُهُ عِنْدَ بَابِ اللُّدِّ الشَّرْقِيِّ فَيَقْتُلُهُ، فَيَهْزِمُ اللَّهُ الْيَهُودَ، فَلاَ يَبْقَى شَيْءٌ مِمَّا خَلَقَ اللَّهُ يَتَوَارَى بِهِ يَهُودِيٌّ إِلاَّ أَنْطَقَ اللَّهُ ذَلِكَ الشَّيْءَ، لاَ حَجَرَ وَلاَ شَجَرَ وَلاَ حَائِطَ وَلاَ دَابَّةَ (إِلاَّ الْغَرْقَدَةَ، فَإِنَّهَا مِنْ شَجَرِهِمْ، لاَ تَنْطِقُ) إِلاَّ قَالَ: يَا عَبْدَ اللَّهِ الْمُسْلِمَ هٰذَا يَهُودِيٌّ. فَتَعَالَ اقْتُلْهُ».

قَالَ رَسُولُ اللَّهِ ﷺ: «وَإِنَّ أَيَّامَهُ أَرْبَعُونَ سَنَةً. السَّنَةُ كَنِصْفِ السَّنَةِ. وَالسَّنَةُ كَالشَّهْرِ. وَالشَّهْرُ كَالْجُمُعَةِ. وَآخِرُ أَيَّامِهِ كَالشَّرَرَةِ. يُصْبِحُ أَحَدُكُمْ عَلَى بَابِ الْمَدِينَةِ. فَلاَ يَبْلُغُ بَابَهَا الآخَرَ حَتَّى يُمْسِيَ» فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي فِي تِلْكَ الأَيَّامِ الْقِصَارِ؟ قَالَ: «تَقْدُرُونَ فِيهَا الصَّلاَةَ كَمَا تَقْدُرُونَهَا فِي هٰذِهِ الأَيَّامِ الطِّوَالِ، ثُمَّ صَلُّوا» قَالَ رَسُولُ اللَّهِ ﷺ: «فَيَكُونُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلاَمُ فِي أُمَّتِي حَكَماً عَدْلاً، وَإِمَاماً مُقْسِطاً. يَدُقُّ الصَّلِيبَ، وَيَذْبَحُ الْخِنْزِيرَ. وَيَضَعُ الْجِزْيَةَ. وَيَتْرُكُ الصَّدَقَةَ، فَلاَ يُسْعَى عَلَى شَاةٍ وَلاَ بَعِيرٍ. وَتُرْفَعُ الشَّحْنَاءُ وَالتَّبَاغُضُ. وَتُنْزَعُ حُمَةُ كُلِّ ذَاتِ حُمَةٍ، حَتَّى يُدْخِلَ الْوَلِيدُ يَدَهُ فِي فِي الْحَيَّةِ، فَلاَ تَضُرُّهُ، وَتُفِرُّ الْوَلِيدَةُ الأَسَدَ، فَلاَ يَضُرُّهَا، وَيَكُونُ الذِّئْبُ فِي الْغَنَمِ كَأَنَّهُ كَلْبُهَا. وَتُمْلأُ الأَرْضُ مِنَ السِّلْمِ كَمَا يُمْلأُ

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harm to him, and a female child might come near a lion, and it will cause no hurt to her, and a wolf might live among the sheep (in a friendly way as it is) their dog. The earth will be filled with peace and tranquility just as a vessel is filled with water. The word (of faith) will be only one, since none but Allah will be worshipped. The wars (among the people) will come to end, and the Quraish (people) will be deprived of their dominion, and the earth will come to be (as plain) as a table of silver, producing its yield regularly by Adam's pledge, to the extent that a group of people would join in a cluster of grapes, which will satisfy them, and a group of people would share in a single pomegranate of which they all will eat their fill. The ox will be sold by such and such a great deal of money, while the horse will be sold by such and such a few Dirhams." They said: "O Messenger of Allah! What will make the horse cheap as such?" he said: "It will never be ridden for war." They further said: "Then, what will make the ox so much expensive?" he said: "The whole of the earth will be ploughed (with the help of it), seeing that for three years before the appearance of Ad-Dajjal, there will be a great drought during which the people will suffer from a severe famine: in the first year, the sky will be ordered by Allah to withhold one-third its rain, and the earth one-third its yield; and in the second year, the sky will be ordered by Allah to withhold two-thirds its rain and the earth to withhold two-thirds its yield; and in the third year, the sky will be ordered by Allah to withhold its rain entirely, with no drop to be sent from it, and the earth to withhold its entire yield, with even no single green plant to be produced by it; and there will be no living animal but that it will be ruined except what Allah wills." They asked: "Then, what will sustain the people at that time?" he said: "Their testification that there is no god but Allah, their magnifying, glorifying, and praising (Allah); and this will act as food for them." Abu Abdullah (Ibn Majah) says: I heard Abu Al-Hasan At-Tanafisi having reported from Abd Ar-Rahman Al-Muharibi that he said: This narration should be given to the educator in order to teach it to the children in the nursery school.

4078- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (Of Judgement) will not be established until Jesus, son of Mary will descent (and become) a fair ruler and a just imam: he will break the cross, kill the swine, cancel the Jizyah, and (during his lifetime) the property will be so much abundant that none will accept it (as charity)."

4079- It is narrated on the authority of Abu Sa'id that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (barrier of the) gog and magog would be opened, and they would

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الإِنَاءُ مِنَ الْمَاءِ، وَتَكُونُ الْكَلِمَةُ وَاحِدَةً، فَلاَ يُعْبَدُ إِلاَّ اللَّهُ. وَتَضَعُ الْحَرْبُ أَوْزَارَهَا، وَتُسْلَبُ قُرَيْشٌ مُلْكَهَا، وَتَكُونُ الأَرْضُ كَفَاتُورِ الْفِضَّةِ، تُنْبِتُ نَبَاتَهَا بِعَهْدِ آدَمَ. حَتَّى يَجْتَمِعَ النَّفَرُ عَلَى الْقِطْفِ مِنَ الْعِنَبِ فَيُشْبِعَهُمْ. وَيَجْتَمِعَ النَّفَرُ عَلَى الرُّمَّانَةِ فَتُشْبِعَهُمْ. وَيَكُونُ الثَّوْرُ بِكَذَا وَكَذَا، مِنَ الْمَالِ. وَتَكُونَ الْفَرَسُ بِالدُّرَيْهِمَاتِ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا يُرْخِصُ الْفَرَسَ؟ قَالَ: «لاَ تُرْكَبُ لِحَرْبٍ أَبَداً» قِيلَ لَهُ: فَمَا يُغْلِي الثَّوْرَ؟ قَالَ: «تُحْرَثُ الأَرْضُ كُلُّهَا. وَإِنَّ قَبْلَ خُرُوجِ الدَّجَّالِ ثَلاَثَ سَنَوَاتٍ شِدَادٍ، يُصِيبُ النَّاسَ فِيهَا جُوعٌ شَدِيدٌ. يَأْمُرُ اللَّهُ السَّمَاءَ فِي السَّنَةِ الأُولَى أَنْ تَحْبِسَ ثُلُثَ مَطَرِهَا. وَيَأْمُرُ الأَرْضَ فَتَحْبِسُ ثُلُثَ نَبَاتِهَا. ثُمَّ يَأْمُرُ السَّمَاءَ فِي الثَّانِيَةِ، فَتَحْبِسُ ثُلُثَيْ مَطَرِهَا. وَيَأْمُرُ الأَرْضَ، فَتَحْبِسُ ثُلُثَيْ نَبَاتِهَا. ثُمَّ يَأْمُرُ اللَّهُ السَّمَاءَ، فِي السَّنَةِ الثَّالِثَةِ، فَتَحْبِسُ مَطَرَهَا كُلَّهُ. فَلاَ تَقْطُرُ قَطْرَةً. وَيَأْمُرُ الأَرْضَ، فَتَحْبِسُ نَبَاتَهَا كُلَّهُ، فَلاَ تُنْبِتُ خَضْرَاءَ. فَلاَ تَبْقَى ذَاتُ ظِلْفٍ إِلاَّ هَلَكَتْ، إِلاَّ مَا شَاءَ اللَّهُ». قِيلَ: فَمَا يُعِيشُ النَّاسَ فِي ذَلِكَ الزَّمَانِ؟ قَالَ: «التَّهْلِيلُ وَالتَّكْبِيرُ وَالتَّسْبِيحُ وَالتَّحْمِيدُ، وَيُجْرَى ذَلِكَ عَلَيْهِمْ مُجْرَى الطَّعَامِ».

قَالَ أَبُو عَبْدِ اللَّهِ: سَمِعْتُ أَبَا الْحَسَنِ الطَّنَافِسِيَّ يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ الْمُحَارِبِيَّ يَقُولُ: يَنْبَغِي أَنْ يُدْفَعَ هٰذَا الْحَدِيثُ إِلَى الْمُؤَدِّبِ، حَتَّى يُعَلِّمَهُ الصِّبْيَانَ فِي الْكِتَابِ.

4078 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ حَكَماً مُقْسِطاً، وَإِمَاماً عَدْلاً. فَيَكْسِرُ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيَفِيضُ الْمَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ».

4079 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنِي عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ

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come out upon the people as Allah Almighty describes them: "Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill." They then would overwhelm the people, and the Muslims would turn away from them to their cities and forts, joining their cattle and sheep to them. Those (gog and magog) would drink the whole (sweet) water of the earth, in such a way that one of them would pass by a certain river whose water he would drink entirely, leaving it dry (with no water in it at all), to the extent that if anyone comes after him upon that river, he would say: "No doubt, there was water there once upon a time." When there would be none of the people (to face them) except for those hidden inside their cities and forts, one of those (gog and magog) would say: "As to those inhabitants of the earth, we've finished from them. Let's then turn to those of the heaven!" one of them would shake his spear and then throw it up towards the sky, and it would return to him dyed with blood, by way of trial and test. Such being the case, Allah Almighty would sent unto them worms in their necks, just as larva coming out of the necks of locusts, causing them to die, with no sound to be heard of them. On the other hand, the Muslims (inside their forts and towns) would say to one another: "Is not there a man to sell his life (in the Cause of Allah and come out) so that he might detect what has happened to this enemy (of gog and magog)?" one of them would stand, expecting the reward of his deed from Allah Almighty, having the idea that he would inevitably be killed, and get out and see them dead, lying over one another. He then would cry: "O assembly of Muslims! Have the glad tidings that Allah Almighty has sufficed you against your enemy!" they would come out of their cities and forts, and release their cattle and sheep, which will have no fodder other than their meat, on which they will grow fat and huge to the best as they have never been on the plants."

4080- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The gog and magog (people) dig everyday (to a great extent in their barrier) until when they are about to see the ray of the sun, their chief say to them: "It is enough: return, and let's dig tomorrow (to complete that)." But Allah restores it (to its original state) as strong as it was (before they dig). When their term appointed comes to an end, and Allah Almighty wills to send them to the people, they will dig until when they will be about to see the sun ray their chief will say to them: "Return, and you will dig it completely tomorrow Allah Willing." Thus, they will make restriction, with the result that when they will return to it, they will find it in the very state as they have left it (on the previous day). Then, they will dig it, and come out to the

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رَسُولَ اللَّهِ ﷺ قَالَ: «تُفْتَحُ يَأْجُوجُ وَمَأْجُوجُ. فَيَخْرُجُونَ كَمَا قَالَ اللَّهُ تَعَالَى: ﴿وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾ [الأنبياء: 96] فَيَعُمُّونَ الأَرْضَ. وَيَنْحَازُ مِنْهُمُ الْمُسْلِمُونَ، حَتَّى تَصِيرَ بَقِيَّةُ الْمُسْلِمِينَ فِي مَدَائِنِهِمْ وَحُصُونِهِمْ. وَيَضُمُّونَ إِلَيْهِمْ مَوَاشِيَهُمْ، حَتَّى أَنَّهُمْ لَيَمُرُّونَ بِالنَّهَرِ فَيَشْرَبُونَهُ، حَتَّى مَا يَذَرُونَ فِيهِ شَيْئاً، فَيَمُرُّ آخِرُهُمْ عَلَى أَثَرِهِمْ، فَيَقُولُ قَائِلُهُمْ: لَقَدْ كَانَ بِهٰذَا الْمَكَانِ، مَرَّةً مَاءٌ. وَيَظْهَرُونَ عَلَى الأَرْضِ. فَيَقُولُ قَائِلُهُمْ: هٰؤُلاَءِ أَهْلُ الأَرْضِ، قَدْ فَرَغْنَا مِنْهُمْ. وَلَنُنَازِلَنَّ أَهْلَ السَّمَاءِ، حَتَّى إِنَّ أَحَدَهُمْ لَيَهُزُّ حَرْبَتَهُ إِلَى السَّمَاءِ، فَتَرْجِعُ مُخَضَّبَةً بِالدَّمِ. فَيَقُولُونَ: قَدْ قَتَلْنَا أَهْلَ السَّمَاءِ. فَبَيْنَمَا هُمْ كَذٰلِكَ، إِذْ بَعَثَ اللَّهُ دَوَابَّ كَنَغَفِ الْجَرَادِ. فَتَأْخُذُ بِأَعْنَاقِهِمْ فَيَمُوتُونَ مَوْتَ الْجَرَادِ. يَرْكَبُ بَعْضُهُمْ بَعْضاً. فَيُصْبِحُ الْمُسْلِمُونَ لاَ يَسْمَعُونَ لَهُمْ حِسًّا. فَيَقُولُونَ: مَنْ رَجُلٌ يَشْرِي نَفْسَهُ، وَيَنْظُرُ مَا فَعَلُوا؟ فَيَنْزِلُ مِنْهُمْ رَجُلٌ قَدْ وَطَّنَ نَفْسَهُ عَلَى أَنْ يَقْتُلُوهُ. فَيَجِدُهُمْ مَوْتَى. فَيُنَادِيهِمْ: أَلاَ أَبْشِرُوا. فَقَدْ هَلَكَ عَدُوُّكُمْ. فَيَخْرُجُ النَّاسُ وَيَخْلُونَ سَبِيلَ مَوَاشِيهِمْ. فَمَا يَكُونُ لَهُمْ رَعْيٌ إِلاَّ لُحُومُهُمْ. فَتَشْكَرُ عَلَيْهَا، كَأَحْسَنِ مَا شَكِرَتْ مِنْ نَبَاتٍ أَصَابَتْهُ قَطُّ».

4080 ـ حدّثنا أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا عَبْدُ الأَعْلَى. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ. قَالَ: حَدَّثَنَا أَبُو رَافِعٍ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ يَأْجُوجَ وَمَأْجُوجَ يَحْفِرُونَ كُلَّ يَوْمٍ. حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ، قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسَنَحْفِرُهُ غَداً. فَيُعِيدُهُ اللَّهُ أَشَدَّ مَا كَانَ. حَتَّى إِذَا بَلَغَتْ مُدَّتُهُمْ، وَأَرَادَ اللَّهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ، حَفَرُوا. حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ

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people, and sweep away the whole water (on the earth). The people will take shelter in their forts (to protect themselves) from them. They will throw their arrows up to the sky, and they will return with the blood on them, thereupon they will say: "No doubt, we've defeated the inhabitants of the earth, and emerged victorious over the inhabitants of the sky." At that time, Allah will send worms in their napes, which will cause them to die." The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my soul! All the animals on the earth will grow fat and huge on their meat."

4081- It is narrated on the authority of Ibn Mas'ud that when the Messenger of Allah "Allah's blessing and peace be upon him" was made to set out on the Night Journey, he met Abraham, Moses and Jesus. They discussed the matter of the Doomed Hour, and they referred it to Abraham (to give his opinion in regard to it), thereupon he said: "I've no knowledge of it." They returned it to Moses who said: "I've no knowledge of it." They referred it to Jesus who said: "Apart from its specific time, which none except for Allah knows, it is confided to me as far as the Dajjal is concerned..." and he made a mention of the appearance of the Dajjal, and resumed: "and I will descend and kill him, and then the people will return to their homelands and families. At this time, the gog and magog (people) will have come out, swiftly swarm from every hill, and no water they will pass by but that they will use it up entirely and nothing they will come upon but that they will ruin it,. Then, the people will complain to Allah of them; and I will invoke Allah against them, with the result that they will perish and be ruined by Him, to the extent that the ground will be filled with their stinky horrible smell. They (the people) will complain to Allah of them, thereupon I will invoke Allah against them, and then, Allah will cause rain to fall and sweep their (dead) bodies throwing them into the sea. Then, the mountains will be destroyed, and the earth will be stretched and become like the plain ground. According to what Allah has confided to me, if this occurs, the Doomed Hour then will come to (happen as near in time as) the full pregnant, whose family (expect, though they) do not know at which moment it will surprise them with its delivery." Al-Awwam said: The confirmation of that is found in Allah's saying: "Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill." (Al-Anbiya 96)

[34] The Appearance Of Al-Mahdi (Rightly-Guided Ruler)

4082- It is narrated on the authority of Abdullah that he said: While we were sitting with the Messenger of Allah "Allah's blessing and peace be

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الشَّمْسِ، قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا. فَسَتَحْفِرُونَهُ غَداً، إِنْ شَاءَ اللَّهُ تَعَالَى. وَاسْتَثْنَوْا. فَيَعُودُونَ إِلَيْهِ، وَهُوَ كَهَيْئَتِهِ حِينَ تَرَكُوهُ. فَيَحْفِرُونَهُ وَيَخْرُجُونَ عَلَى النَّاسِ فَيَنْشِفُونَ المَاءَ. وَيَتَحَصَّنُ النَّاسُ مِنْهُمْ فِي حُصُونِهِمْ. فَيَرْمُونَ بِسِهَامِهِمْ إِلَى السَّمَاءِ. فَتَرْجِعُ، عَلَيْهَا الدَّمُ الَّذِي اجْفَظَّ. فَيَقُولُونَ: قَهَرْنَا أَهْلَ الأَرْضِ، وَعَلَوْنَا أَهْلَ السَّمَاءِ. فَيَبْعَثُ اللَّهُ نَغَفاً فِي أَقْفَائِهِمْ فَيَقْتُلُهُمْ بِهَا».

قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ دَوَابَّ الأَرْضِ لَتَسْمَنُ وَتَشْكَرُ شَكَراً مِنْ لُحُومِهِمْ».

4081 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ. حَدَّثَنِي جَبَلَةُ بْنُ سُحَيْمٍ عَنْ مُؤْثِرِ بْنِ عَفَازَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ، لَقِيَ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى. فَتَذَاكَرُوا السَّاعَةَ. فَبَدَأُوا بِإِبْرَاهِيمَ. فَسَأَلُوهُ عَنْهَا. فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ. ثُمَّ سَأَلُوا مُوسَى. فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ. فَرُدَّ الْحَدِيثُ إِلَى عِيسَى ابْنِ مَرْيَمَ. فَقَالَ: قَدْ عُهِدَ إِلَيَّ فِيمَا دُونَ وَجْبَتِهَا. فَأَمَّا وَجْبَتُهَا فَلاَ يَعْلَمُهَا إِلاَّ اللَّهُ. فَذَكَرَ خُرُوجَ الدَّجَّالِ. قَالَ: فَأَنْزِلُ فَأَقْتُلُهُ. فَيَرْجِعُ النَّاسُ إِلَى بِلاَدِهِمْ. فَيَسْتَقْبِلُهُمْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ. فَلاَ يَمُرُّونَ بِمَاءٍ إِلاَّ شَرِبُوهُ. وَلاَ بِشَيْءٍ إِلاَّ أَفْسَدُوهُ. فَيَجْأَرُونَ إِلَى اللَّهِ. فَأَدْعُو اللَّهَ أَنْ يُمِيتَهُمْ. فَتَنْتُنُ الأَرْضُ مِنْ رِيحِهِمْ. فَيَجْأَرُونَ إِلَى اللَّهِ. فَأَدْعُو اللَّهَ. فَيُرْسِلُ السَّمَاءَ بِالْمَاءِ. فَيَحْمِلُهُمْ فَيُلْقِيهِمْ فِي الْبَحْرِ. ثُمَّ تُنْسَفُ الْجِبَالُ وَتُمَدُّ الأَرْضُ مَدَّ الأَدِيمِ. فَعُهِدَ إِلَيَّ: مَتَى كَانَ ذَلِكَ، كَانَتِ السَّاعَةُ مِنَ النَّاسِ. كَالْحَامِلِ الَّتِي لاَ يَدْرِي أَهْلُهَا مَتَى تَفْجَؤُهُمْ بِوِلاَدَتِهَا.

قَالَ الْعَوَّامُ: وَوُجِدَ تَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى: ﴿حَتَّىٰٓ إِذَا فُتِحَتۡ يَأۡجُوجُ وَمَأۡجُوجُ وَهُم مِّن كُلِّ حَدَبٖ يَنسِلُونَ﴾ [الأنبياء: 96].

34 ـ بَابُ خُرُوجِ المَهْدِيِّ

4082 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ أَقْبَلَ فِتْيَةٌ مِنْ بَنِي هَاشِمٍ. فَلَمَّا رَآهُمُ النَّبِيُّ ﷺ،

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upon him", some young men belonging to the sons of Hashim came, and when the Messenger of Allah "Allah's blessing and peace be upon him" saw them, his eyes overflowed with tears, and the colour of his face changed, thereupon I said: "We still observe (the traces of sadness) that we do not like to see on your face (what is wrong with you?)" on that he said: "We are the family of a house, for whom Allah Almighty has favoured the hereafter to this world; and after me, the family of my house will be put to distress, and given to expulsion and dislodgment until some people will come from the direction of the East, having black flags, and they will ask for good (i.e. the right of ruling), which they will not be given. So, they will fight (for it), and they will be helped emerge victorious (over their enemies), and when they will be given what they have asked for (before fighting), they will not accept it until they give it (the ruling) to a man from the family of my house, who will fill it (the earth) with justice after they (the rulers from outside the family of the Prophet) had filled it with injustice. So, whoever of you catches up with that time, let him come to (help and support) them even though as crawling on the snow."

4083- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Al-Mahdi (rightly-guided ruler) will appear in my nation, (and the period of his ruling) will be at minimum of seven (years) otherwise, it will be nine. During that time, my nation will lead such a comfortable life as they have never experienced earlier: they will be given their sustenance, with nothing to save out of it. By that time, the wealth will be accumulated in heaps t the extent that if a man stands up and says: "O Mahdi! Give me!" he will say to him: "Take (as much as you like)!"

4084- It is narrated on the authority of Thawban that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three men, each a son of a caliph, will dispute (one another) at your dominion, which will not end up with anyone of them. Then, the black flags will rise from the direction of the East, (whose carriers) will kill you in such a way as no people have ever done earlier." Then, he (the Prophet) mentioned something which I failed to retain, after which he resumed: "If you see him (Al-Mahdi) come to give pledge to him (as your ruler) even if crawling on the snow; for he will be Allah's Vicegerent Al-Mahdi (rightly-guided ruler)."

4085- It is narrated on the authority of Ali that he said: The Prophet "Allah's blessing and peace be upon him" said: "Al-Mahdi (rightly-guided

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اغْرَوْرَقَتْ عَيْنَاهُ وَتَغَيَّرَ لَوْنُهُ. قَالَ: فَقُلْتُ: مَا نَزَالُ نَرَىٰ فِي وَجْهِكَ شَيْئاً نَكْرَهُهُ. فَقَالَ: «إِنَّا أَهْلُ بَيْتٍ اخْتَارَ اللَّهُ لَنَا الآخِرَةَ عَلَى الدُّنْيَا، وَإِنَّ أَهْلَ بَيْتِي سَيَلْقَوْنَ بَعْدِي بَلاَءً وَتَشْرِيداً وَتَطْرِيداً. حَتَّى يَأْتِيَ قَوْمٌ مِنْ قِبَلِ الْمَشْرِقِ مَعَهُمْ رَايَاتٌ سُودٌ، فَيَسْأَلُونَ الْخَيْرَ، فَلاَ يُعْطَوْنَهُ، فَيُقَاتِلُونَ فَيُنْصَرُونَ، فَيُعْطَوْنَ مَا سَأَلُوا فَلاَ يَقْبَلُونَهُ حَتَّى يَدْفَعُوهَا إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي، فَيَمْلأُهَا قِسْطاً كَمَا مَلأُوهَا جَوْراً. فَمَنْ أَدْرَكَ ذٰلِكَ مِنْكُمْ، فَلْيَأْتِهِمْ وَلَوْ حَبْواً عَلَى الثَّلْجِ».

4083 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْعُقَيْلِيُّ. حَدَّثَنَا عُمَارَةُ بْنُ أَبِي حَفْصَةَ عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي صِدِّيقٍ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ، قَالَ: «يَكُونُ فِي أُمَّتِي الْمَهْدِيُّ. إِنْ قُصِرَ، فَسَبْعٌ. وَإِلاَّ فَتِسْعٌ. فَتَنْعَمُ فِيهِ أُمَّتِي نَعْمَةً لَمْ يَنْعَمُوا مِثْلَهَا قَطُّ. تُؤْتَى أُكُلَهَا. وَلاَ تَدَّخِرُ مِنْهُمْ شَيْئاً. وَالْمَالُ يَوْمَئِذٍ كُدُوسٌ. فَيَقُومُ الرَّجُلُ فَيَقُولُ: يَا مَهْدِيُّ أَعْطِنِي. فَيَقُولُ: خُذْ».

4084 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ يُوسُفَ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْتَتِلُ عِنْدَ كَنْزِكُمْ ثَلاَثَةٌ. كُلُّهُمُ ابْنُ خَلِيفَةٍ. ثُمَّ لاَ يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ. ثُمَّ تَطْلُعُ الرَّايَاتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ. فَيَقْتُلُونَكُمْ قَتْلاً لَمْ يَقْتُلْهُ قَوْمٌ».

ثُمَّ ذَكَرَ شَيْئاً لاَ أَحْفَظُهُ. فَقَالَ: «فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَلَوْ حَبْواً عَلَى الثَّلْجِ. فَإِنَّهُ خَلِيفَةُ اللَّهِ، الْمَهْدِيُّ».

4085 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ. حَدَّثَنَا يَاسِينُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَهْدِيُّ مِنَّا، أَهْلَ الْبَيْتِ، يُصْلِحُهُ اللَّهُ فِي لَيْلَةٍ».

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ruler) will be from us, the family of the house (of the Prophet), whom Allah will set right (and guide him to the right path) on a night."

4086- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: While we were sitting in the house of Umm Salamah, discussing the matter of Al-Mahdi, she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Al-Mahdi (rightly-guided ruler) will be from the offspring of Fatimah (daughter of the Prophet)."

4087- It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "We, the offspring of Abd Al-Muttalib will be the chiefs of the inhabitants of the Garden: I, Hamzah, Ali, Ja'far, Al-Hasan, Al-Husain and Al-Mahdi."

4088- It is narrated on the authority of Abdullah Ibn Al-Harith Ibn Jaz' Az-Zabidi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A people will come out from the direction of the East, in order to pave the way for Al-Mahdi to take power."

[35] The Great Wars

4089- It is narrated on the authority of Hassan Ibn Atiyyah that he said: Makhul and Ibn Zakariyya went to Khalid Ibn Ma'dan, and I went with them, who related to us from Jubair Ibn Nufair: Jubair said to me: Go with me to Dhu-Mikhmar, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him"! I went with him, and he asked him about the armistice thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Romans will make peace with you, and then both you and they will fight an enemy of you, and emerge victorious with the result that you will take spoils, receiving no harm. Then, you will turn away, until when you will reach a meadow covered with dust and sand, a man belonging to the people of the cross (i.e. the Christians) will raise the cross and say: "The cross has become victorious!" one from amongst the Muslims will become angry, and he will stand and break it. By that time, the Romans will prove treacherous, and they will gather for the great battle (between you and they)."

(...) The same is narrated on the authority of Hassan Ibn Atiyyah with the same chain of transmission, with the following addition: "They will gather for the great battle, and they will come under eighty flags, each containing twelve thousand (fighters)."

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4086 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ. حَدَّثَنَا أَبُو الْمَلِيحِ الرَّقِّيُّ عَنْ زِيَادِ بْنِ بَيَانٍ، عَنْ عَلِيِّ بْنِ نُفَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ قَالَ: كُنَّا عِنْدَ أُمِّ سَلَمَةَ. فَتَذَاكَرْنَا الْمَهْدِيَّ. فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الْمَهْدِيُّ مِنْ وَلَدِ فَاطِمَةَ»**.

4087 ـ **حدّثنا** هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ عَلِيِّ بْنِ زِيَادٍ الْيَمَامِيِّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«نَحْنُ، وَلَدَ عَبْدِ الْمُطَّلِبِ، سَادَةُ أَهْلِ الْجَنَّةِ. أَنَا وَحَمْزَةُ وَعَلِيٌّ وَجَعْفَرٌ وَالْحَسَنُ وَالْحُسَيْنُ وَالْمَهْدِيُّ»**.

4088 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَى الْمِصْرِيُّ، وَإِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، قَالاَ: حَدَّثَنَا أَبُو صَالِحٍ عَبْدُ الْغَفَّارِ بْنُ دَاوُدَ الْحَرَّانِيُّ. حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي زُرْعَةَ عَمْرِو بْنِ جَابِرٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَرِثِ بْنَ جَزْءٍ الزُّبَيْدِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَخْرُجُ نَاسٌ مِنَ الْمَشْرِقِ. فَيُوَطِّئُونَ لِلْمَهْدِيِّ»** يَعْنِي سُلْطَانَهُ.

35 ـ بَابُ الْمَلاحِمِ

4089 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ الأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ؛ قَالَ: مَالَ مَكْحُولٌ وَابْنُ أَبِي زَكَرِيَّا إِلَى خَالِدِ بْنِ مَعْدَانَ، وَمِلْتُ مَعَهُمَا. فَحَدَّثَنَا عَنْ جُبَيْرِ بْنِ نُفَيْرٍ؛ قَالَ: قَالَ لِي جُبَيْرٌ: انْطَلِقْ بِنَا إِلَى ذِي مِخْمَرٍ، وَكَانَ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ. فَانْطَلَقْتُ مَعَهُمَا. فَسَأَلَهُ عَنِ الْهُدْنَةِ. فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: **«سَتُصَالِحُكُمُ الرُّومُ صُلْحاً آمِناً. ثُمَّ تَغْزُونَ، أَنْتُمْ وَهُمْ، عَدُوًّا. فَتَنْتَصِرُونَ وَتَغْنَمُونَ وَتَسْلَمُونَ ثُمَّ تَنْصَرِفُونَ. حَتَّى تَنْزِلُوا بِمَرْجٍ ذِي تُلُولٍ. فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ الصَّلِيبِ الصَّلِيبَ، فَيَقُولُ: غَلَبَ الصَّلِيبُ. فَيَغْضَبُ رَجُلٌ مِنَ الْمُسْلِمِينَ. فَيَقُومُ إِلَيْهِ فَيَدُقُّهُ. فَعِنْدَ ذٰلِكَ تَغْدِرُ الرُّومُ، وَيَجْتَمِعُونَ لِلْمَلْحَمَةِ»**.

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ، بِإِسْنَادِهِ، نَحْوَهُ. وَزَادَ فِيهِ: **«فَيَجْتَمِعُونَ لِلْمَلْحَمَةِ فَيَأْتُونَ حِينَئِذٍ تَحْتَ ثَمَانِينَ غَايَةٍ. تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفاً»**.

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4090- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the great wars will break up, Allah Almighty will send a group of the freed slaves, who will be the best horsemen and have the strongest weapons from amongst the Arabs, with the help of whom Allah will support the religion (of Islam)."

4091- It is narrated on the authority of Nafi' Ibn Utbah Ibn Abu Waqqas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You will fight the (inhabitants of the) Arab Peninsula, and Allah will make its conquest (at your hands); and then you will fight the Romans, and Allah will make the conquest (of their countries at your hands); and then you will fight Ad-Dajjal, and Allah will make the conquest (of the territories under his power at your hands)." Jabir added: "Ad-Dajjal will not come out before the (countries of the) Romans will have been conquered."

4092- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (period during which the) great military event, the conquest of Constantinople, and the appearance of Ad-Dajjal will happen (will be) seven months."

4093- It is narrated on the authority of Abdullah Ibn Busr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be six years between the (end of the) great military event and the conquest of Constantinople; and in the seventh year, Ad-Dajjal will come out."

4094- It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established until the nearest opening of (the state of) Muslims will be at (the place of) Bawla'." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O Ali! O Ali! O Ali!" he said: "(Here I am) let my life be sacrificed for you (O Messenger of Allah)!" he said: "You are going to fight those of Banu Al-Asfar (i.e. the Romans), and so will do those to come after you, until the best choice of Muslims, the inhabitants of Hijaz, who never fear the blame of a blamer in (the religion of) Allah, will come out and proceed on towards them. They will conquer Constantinople with the help of glorifying and magnifying (Allah), and take such spoils as they've never taken earlier, to the extent that they will make distributions with the help of the shields. Then, a comer

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4090 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ عَنْ سُلَيْمَانَ بْنِ حَبِيبٍ الْمُحَارِبِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا وَقَعَتِ الْمَلاَحِمُ، بَعَثَ اللَّهُ بَعْثاً مِنَ الْمَوَالِي، هُمْ أَكْرَمُ الْعَرَبِ فَرَساً وَأَجْوَدُهُ سِلاَحاً، يُؤَيِّدُ اللَّهُ بِهِمُ الدِّينَ»**.

4091 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«سَتُقَاتِلُونَ جَزِيرَةَ الْعَرَبِ. فَيَفْتَحُهَا اللَّهُ. ثُمَّ تُقَاتِلُونَ الرُّومَ فَيَفْتَحُهَا اللَّهُ. ثُمَّ تُقَاتِلُونَ الدَّجَّالَ فَيَفْتَحُهَا اللَّهُ»**.

قَالَ جَابِرٌ: فَمَا يَخْرُجُ الدَّجَّالُ حَتَّى تُفْتَحَ الرُّومُ.

4092 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ وَإِسْمَاعِيلُ بْنُ عَيَّاشٍ، قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مَرْيَمَ عَنِ الْوَلِيدِ بْنِ سُفْيَانَ بْنِ أَبِي مَرْيَمَ، عَنْ يَزِيدَ بْنِ قُطَيْبٍ السَّكُونِيِّ (وَقَالَ الْوَلِيدُ: يَزِيدُ بْنُ قُطْبَةَ)، عَنْ أَبِي بَحْرِيَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: **«الْمَلْحَمَةُ الْكُبْرَى وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَّالِ، فِي سَبْعَةِ أَشْهُرٍ»**.

4093 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ أَبِي بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«بَيْنَ الْمَلْحَمَةِ وَفَتْحِ الْمَدِينَةِ، سِتُّ سِنِينَ، وَيَخْرُجُ الدَّجَّالُ فِي السَّابِعَةِ»**.

4094 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا أَبُو يَعْقُوبَ الْحُنَيْنِيُّ عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَقُومُ السَّاعَةُ حَتَّى تَكُونَ أَدْنَى مَسَالِحِ الْمُسْلِمِينَ بِبَوْلاَءَ»**. ثُمَّ قَالَ: **«يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ»** قَالَ: بِأَبِي وَأُمِّي قَالَ: **«إِنَّكُمْ سَتُقَاتِلُونَ بَنِي الأَصْفَرِ وَيُقَاتِلُهُمُ الَّذِينَ مِنْ بَعْدِكُمْ حَتَّى تَخْرُجَ إِلَيْهِمْ رُوقَةُ الإِسْلاَمِ، أَهْلُ الْحِجَازِ. الَّذِينَ لاَ يَخَافُونَ فِي اللَّهِ لَوْمَةَ لاَئِمٍ. فَيَفْتَتِحُونَ الْقُسْطَنْطِينِيَّةَ بِالتَّسْبِيحِ وَالتَّكْبِيرِ. فَيُصِيبُونَ غَنَائِمَ لَمْ يُصِيبُوا مِثْلَهَا. حَتَّى يَقْتَسِمُوا بِالأَتْرِسَةِ. وَيَأْتِي آتٍ فَيَقُولُ: إِنَّ الْمَسِيحَ قَدْ خَرَجَ فِي بِلاَدِكُمْ. أَلاَ وَهِيَ كِذْبَةٌ. فَالآخِذُ نَادِمٌ، وَالتَّارِكُ نَادِمٌ»**.

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will come and announce: "Verily, the Christ has appeared in your country!" but, behold! It will be a lie, even though, whoever adopts it will be regretful, and whoever leaves it will also be regretful."

4095- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be an armistice between you and Banu Al-Asfar (the Romans), during which they will betray you, and proceed on towards you with eighty flags, each of which containing twelve thousand (fighters)."

[36] What About The Turks

4096- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The Hour (of Judgement) will not be established before you fight a people whose sandals are made of hair; and the Hour (of Judgement) will not be established before you fight a people of small eyes."

4097- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established before you fight a people of small eyes and short noses, whose faces are (as big as the leather shields; and the Hour (of Judgement) will not be established before you fight a people whose sandals are made of hair."

4098- It is narrated on the authority of Amr Ibn Taghlib that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is one of the portents of the Hour (of Judgement) that you will fight a people whose faces are as big as the leather shields; and it is one of the portents of the Hour (of Judgement) that you will fight a people who take their sandals of hair."

4099- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established until you fight a people of small eyes and big faces, whose eyes are like those of the locusts, and whose faces are like the leather shields; and they take their sandals from hair, and they further use carriers and bind their horses to the date-palms."

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4095 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ. حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ. حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ. حَدَّثَنِي عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ هُدْنَةٌ. فَيَغْدِرُونَ بِكُمْ. فَيَسِيرُونَ إِلَيْكُمْ فِي ثَمَانِينَ غَايَةً. تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفاً»**.

36 ـ بابُ التُّرْكِ

4096 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: **«لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً نِعَالُهُمُ الشَّعَرُ. وَلاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً صِغَارَ الأَعْيُنِ»**.

4097 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً صِغَارَ الأَعْيُنِ، ذُلْفَ الأُنُوفِ. كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ. وَلاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً نِعَالُهُمُ الشَّعَرُ»**.

4098 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ. حَدَّثَنَا الْحَسَنُ عَنْ عَمْرِو بْنِ تَغْلِبَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: **«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْماً عِرَاضَ الْوُجُوهِ. كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ. وَإِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْماً يَنْتَعِلُونَ الشَّعَرَ»**.

4099 ـ **حدّثنا** الْحَسَنُ بْنُ عَرَفَةَ. حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً صِغَارَ الأَعْيُنِ، عِرَاضَ الْوُجُوهِ، كَأَنَّ أَعْيُنَهُمْ حَدَقُ الْجَرَادِ. كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ. يَنْتَعِلُونَ الشَّعَرَ وَيَتَّخِذُونَ الدَّرَقَ. يَرْبِطُونَ خَيْلَهُمْ بِالنَّخْلِ»**.

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(37) THE BOOK OF ABSTINENCE

[1] Abstention From The (Pleasures And Delights Of The) World

4100- It is narrated on the authority of Abu Dharr Al-Ghifari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The abstention from the world (pleasures) is not achieved by refraining from what is lawful (for one to do), nor by leaving the wealth (whatever legal it might be); but the abstention from the world is that you should not be more confident of what is in your possession than you should be of what is with Allah Almighty, and further you should be more desirous for the reward (you might receive from) the distress that befalls you than you are in whatever (property and wealth) it might save for you (in case it does not befall you)." Abu Idris Al-Khawlani said: The like of this narrations in relation to the other narrations is like the purest kind of gold in relation to its other kinds.

4101- It is narrated on the authority of Abu Khallad, and he had the honour of companionship (with the Messenger of Allah "Allah's blessing and peace be upon him") that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you find a man given (the privilege of) abstention from the (pleasures and delights of the) world, in addition to scarcity of speech, you should approach him (in order to pay attention to what he says) for indeed wisdom appears on his (tongue)."

4102- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Guide me to a deed that, if I do it, Allah will love me, and so will do the people." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Abstain from the (pleasures and delights of this) world so that Allah would love you, and abstain from what is in the possession of the people, so that they would love you."

4103- It is narrated on the authority of Samurah Ibn Sahm that he said: I halted (to visit) Abu Hashim Ibn Utbah, and he was very old, and then Mu'awiyah came to visit him (to enquire about his health), thereupon he wept. Mu'awiyah asked him: "What causes you to weep O my maternal uncle? Is it on account of pain which you are suffering, or for the world, whose delight has gone away (and left you)?" he said: "It is not because of any of both; but Allah's Apostle "Allah's blessing and peace be upon him" advised me with something, and I liked to have followed it. He said to me: "Perhaps, a time will come upon you with property to be distributed among

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37 ـ كِتَابُ الزُّهْدِ

1 ـ بابُ الزُّهْدِ في الدُّنْيَا

4100 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ الْقُرَشِيُّ. حَدَّثَنَا يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَيْسَ الزَّهَادَةُ فِي الدُّنْيَا بِتَحْرِيمِ الْحَلاَلِ، وَلاَ فِي إِضَاعَةِ الْمَالِ. وَلٰكِنِ الزَّهَادَةُ فِي الدُّنْيَا أَنْ لاَ تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ مِنْكَ بِمَا فِي يَدِ اللَّهِ. وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ، إِذَا أُصِبْتَ بِهَا، أَرْغَبَ مِنْكَ فِيهَا، لَوْ أَنَّهَا أُبْقِيَتْ لَكَ»**.

قَالَ هِشَامٌ: قَالَ أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ، يَقُولُ: مِثْلُ هٰذَا الْحَدِيثِ فِي الأَحَادِيثِ، كَمِثْلِ الإِبْرِيزِ فِي الذَّهَبِ.

4101 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْحَكَمُ بْنُ هِشَامٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي خَلاَّدٍ، وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا رَأَيْتُمُ الرَّجُلَ قَدْ أُعْطِيَ زُهْداً فِي الدُّنْيَا، وَقِلَّةَ مَنْطِقٍ، فَاقْتَرِبُوا مِنْهُ، فَإِنَّهُ يُلْقِي الْحِكْمَةَ»**.

4102 ـ حدّثنا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ. حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ. حَدَّثَنَا خَالِدُ بْنُ عَمْرٍو الْقُرَشِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ قَالَ: أَتَىٰ النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ، إِذَا أَنَا عَمِلْتُهُ، أَحَبَّنِيَ اللَّهُ، وَأَحَبَّنِي النَّاسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«ازْهَدْ فِي الدُّنْيَا، يُحِبَّكَ اللَّهُ. وَازْهَدْ فِيمَا فِي أَيْدِي النَّاسِ، يُحِبُّوكَ»**.

4103 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ سَمُرَةَ بْنِ سَهْمٍ، رَجُلٍ مِنْ قَوْمِهِ، قَالَ: نَزَلْتُ عَلَى أَبِي هَاشِمِ بْنِ عُتْبَةَ، وَهُوَ طَعِينٌ. فَأَتَاهُ مُعَاوِيَةُ يَعُودُهُ. فَبَكَىٰ أَبُو هَاشِمٍ. فَقَالَ مُعَاوِيَةُ: مَا يُبْكِيكَ؟ أَيْ خَالِ! أَوَجَعٌ يُشْئِزُكَ، أَمْ عَلَى الدُّنْيَا، فَقَدْ ذَهَبَ صَفْوُهَا؟ قَالَ: عَلَى كُلٍّ، لاَ، وَلٰكِنْ رَسُولُ اللَّهِ ﷺ عَهِدَ إِلَيَّ عَهْداً، وَدِدْتُ أَنِّي كُنْتُ تَبِعْتُهُ. قَالَ: **«إِنَّكَ لَعَلَّكَ تُدْرِكُ أَمْوَالاً تُقْسَمُ بَيْنَ أَقْوَامٍ، وَإِنَّمَا يَكْفِيكَ، مِنْ ذٰلِكَ، خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللَّهِ»** فَأَدْرَكْتُ، فَجَمَعْتُ.

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the people, and it will be sufficient for you from all of that to have a servant and a riding mountain to utilize in the Cause of Allah." However, this time has come upon me, and I gathered (property in abundance)."

4104- It is narrated on the authority of Anas that he said: Salman became fatally ill, thereupon Sa'd came to visit him (and enquire about his health), and he saw him weeping. He asked him: "What causes you to weep O my brother? Is it not that you accompanied the Messenger of Allah "Allah's blessing and peace be upon him"? Is it not that such and such? Is it not that such and such?" He replied: "I'm not weeping for anyone of the following: I'm not weeping out of my love for the world, nor for my aversion towards the hereafter. But the Messenger of Allah "Allah's blessing and peace be upon him" had advised me with something, and I do not think but that I've transgressed it." He asked him: "With which had the Messenger of Allah "Allah's blessing and peace be upon him" advised you?" he said: "He told me that it is sufficient for anyone of you to have (as property no more than) the like of a rider provision; and I do not think but that I've transgressed that. As for You O Sa'd, you should fear Allah in your judgement when you judge, in your distribution (of property) when you distribute (among the people), and in your intention when you intend (to do anything)." Thabit said: I was reported that he left over twenty Dirhams as spending which he had (when he died).

[2] The Concern Of The World (Matters)

4105- It is narrated on the authority of Abd Ar-Rahman Ibn Aban Ibn Uthman Ibn Affan from his father that he said: Zaid Ibn Thabit came out of (the house of) Marwan at noon thereupon I said (to myself): "He (Marwan) has not sent to him at that time but for something to ask him about." When I asked him he said: "He asked us about things we heard from the Messenger of Allah "Allah's blessing and peace be upon him". No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who has his main concern with the (material benefits of the) world, Allah will make dispersed all of his interests, his poverty in front of him, and he will receive nothing from the world more than what has been decreed for him; and he, who has his main concern with the hereafter, Allah will combine all of his affairs for him (into one concern), make his satisfaction (and feeling of richness) in his heart, and further the (pleasures and delights of this) world will come to him in willing submission."

4106- It is narrated on the authority of Abdullah that he said: I heard your Prophet "Allah's blessing and peace be upon him" having said: "He, who reduces all of his concerns to only one, i.e. the concern of his

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4104 ـ **حدّثنا** الْحَسَنُ بْنُ أَبِي الرَّبِيعِ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ قَالَ: اشْتَكَى سَلْمَانُ. فَعَادَهُ سَعْدٌ. فَرَآهُ يَبْكِي. فَقَالَ لَهُ سَعْدٌ: مَا يُبْكِيكَ؟ يَا أَخِي أَلَيْسَ قَدْ صَحِبْتَ رَسُولَ اللَّهِ ﷺ؟ أَلَيْسَ، أَلَيْسَ؟ قَالَ سَلْمَانُ: مَا أَبْكِي وَاحِدَةً مِنِ اثْنَتَيْنِ. مَا أَبْكِي ضِنًّا لِلدُّنْيَا وَلاَ كَرَاهِيَةً لِلآخِرَةِ. وَلَكِنْ رَسُولُ اللَّهِ ﷺ عَهِدَ إِلَيَّ عَهْداً. فَمَا أُرَانِي إِلاَّ قَدْ تَعَدَّيْتُ. قَالَ: وَمَا عَهِدَ إِلَيْكَ؟ قَالَ: عَهِدَ إِلَيَّ أَنَّهُ يَكْفِي أَحَدَكُمْ مِثْلُ زَادِ الرَّاكِبِ. وَلاَ أُرَانِي إِلاَّ قَدْ تَعَدَّيْتُ. وَأَمَّا أَنْتَ، يَا سَعْدُ فَاتَّقِ اللَّهَ عِنْدَ حُكْمِكَ إِذَا حَكَمْتَ، وَعِنْدَ قَسْمِكَ إِذَا قَسَمْتَ، وَعِنْدَ هَمِّكَ إِذَا هَمَمْتَ.

قَالَ ثَابِتٌ: فَبَلَغَنِي أَنَّهُ مَا تَرَكَ إِلاَّ بِضْعَةً وَعِشْرِينَ دِرْهَماً، مِنْ نَفَقَةٍ كَانَتْ عِنْدَهُ.

2 ـ بَابُ الهَمِّ بِالدُّنْيَا

4105 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عُمَرَ بْنِ سُلَيْمَانَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبَانَ بْنِ عُثْمَانَ بْنِ عَفَّانَ عَنْ أَبِيهِ؛ قَالَ: خَرَجَ زَيْدُ بْنُ ثَابِتٍ مِنْ عِنْدِ مَرْوَانَ، بِنِصْفِ النَّهَارِ. قُلْتُ: مَا بَعَثَ إِلَيْهِ، هٰذِهِ السَّاعَةَ، إِلاَّ لِشَيْءٍ سَأَلَ عَنْهُ. فَسَأَلْتُهُ، فَقَالَ: سَأَلَنَا عَنْ أَشْيَاءَ سَمِعْنَاهَا مِنْ رَسُولِ اللَّهِ ﷺ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ كَانَتِ الدُّنْيَا هَمَّهُ، فَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلاَّ مَا كُتِبَ لَهُ. وَمَنْ كَانَتِ الآخِرَةُ نِيَّتَهُ، جَمَعَ اللَّهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ»**.

4106 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَالْحُسَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُعَاوِيَةَ النَّصْرِيِّ، عَنْ نَهْشَلٍ، عَنِ الضَّحَّاكِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ؛ قَالَ: قَالَ عَبْدُ اللَّهِ: سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: **«مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِداً، هَمَّ الْمَعَادِ، كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ. وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا، لَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَتِهِ هَلَكَ»**.

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hereafter, Allah Almighty suffices him against the concern of his world; and he, whose interests make him concerned with the different states of this world, Allah does not care in which of its valleys he would be destroyed."

4107- It is narrated on the authority of Abu Hurairah, and I do not know but that he traces it up (to the prophet) that Allah Almighty says: "O mankind! Devote yourself to My Service, so that I would fill your breast with richness, and further satisfy your poverty; and if you do not do, I will fill your breast with anxieties and further I will not satisfy your poverty."

[3] The Example Of This World

4108- It is narrated on the authority of Al-Mustawrid, the brother of Banu Fihr that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The example of this world (as far as its shortness is concerned) in relation to the hereafter is but like the example of one's dipping his finger into the river: let him see with which it will return (out of it)!"

4109- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" laid his side on a mat straw, which left its marks on his skin, thereupon I said: "Let my father and mother be sacrificed for you O Messenger of Allah! Why have you not informed us (that you intended to sleep) so that we would spread something on it for you, so that it would save your body?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I and the world could not (gather together): my state in relation to that world is like a rider who has sought shade under a tree (for a while to take rest), and then, he will go and leave it."

4110- It is narrated on the authority of Sahl Ibn Sa'd that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" when he saw a dead goat, raising its leg (because of being swollen on account of death), thereupon he said: "Do you see this (dead) goat insignificant in the sight of its owner? By Him in Whose Hand is my soul! The world is more insignificant in the Sight of Allah than this is in the sight of its owner; and had this world been equal in weight to even a mosquito's wing, surely, He would have ever given no drop out of it to an infidel."

4111- It is narrated on the authority of Al-Mustawrid Ibn Shaddad that he said: I was in the caravan with the Messenger of Allah "Allah's blessing and peace be upon him" when he came upon a dead baby goat, and it was thrown away (on the way), thereupon he said: "Do you see how insignificant this is in the sight of its owners?" it was said: "O Messenger of

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4107 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: (وَلاَ أَعْلَمُهُ إِلاَّ قَدْ رَفَعَهُ) قَالَ: «**يَقُولُ اللَّهُ سُبْحَانَهُ: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي، أَمْلأْ صَدْرَكَ غِنًى، وَأَسُدَّ فَقْرَكَ. وَإِنْ لَمْ تَفْعَلْ، مَلأْتُ صَدْرَكَ شُغْلاً، وَلَمْ أَسُدَّ فَقْرَكَ**».

3 ـ بَابُ مَثَلِ الدُّنْيَا

4108 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ؛ قَالَ: سَمِعْتُ الْمُسْتَوْرِدَ، أَخَا بَنِي فِهْرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مَثَلُ الدُّنْيَا فِي الآخِرَةِ إِلاَّ مَثَلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ. فَلْيَنْظُرْ بِمَ يَرْجِعُ**».

4109 ـ **حدّثنا** يَحْيَى بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا الْمَسْعُودِيُّ. أَخْبَرَنِي عَمْرُو بْنُ مُرَّةَ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: اضْطَجَعَ النَّبِيُّ ﷺ عَلَى حَصِيرٍ. فَأَثَّرَ فِي جِلْدِهِ فَقُلْتُ: بِأَبِي وَأُمِّي، يَا رَسُولَ اللَّهِ لَوْ كُنْتَ آذَنْتَنَا فَفَرَشْنَا لَكَ عَلَيْهِ شَيْئاً يَقِيكَ مِنْهُ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أَنَا وَالدُّنْيَا! إِنَّمَا أَنَا وَالدُّنْيَا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ. ثُمَّ رَاحَ وَتَرَكَهَا**».

4110 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَإِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوا: حَدَّثَنَا أَبُو يَحْيَى زَكَرِيَّا بْنُ مَنْظُورٍ. حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِذِي الْحُلَيْفَةِ. فَإِذَا هُوَ بِشَاةٍ مَيْتَةٍ شَائِلَةٍ بِرِجْلِهَا. فَقَالَ: «**أَتَرَوْنَ هٰذِهِ هَيِّنَةً عَلَى صَاحِبِهَا؟ فَوَالَّذِي نَفْسِي بِيَدِهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ، مِنْ هٰذِهِ عَلَى صَاحِبِهَا. وَلَوْ كَانَتِ الدُّنْيَا تَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ، مَا سَقَى كَافِراً مِنْهَا قَطْرَةً أَبَداً**».

4111 ـ **حدّثنا** يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُجَالِدِ بْنِ سَعِيدٍ الْهَمْدَانِيِّ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ الْهَمْدَانِيِّ؛ قَالَ: حَدَّثَنَا الْمُسْتَوْرِدُ بْنُ شَدَّادٍ؛ قَالَ: إِنِّي لَفِي الرَّكْبِ، مَعَ رَسُولِ اللَّهِ ﷺ إِذْ أَتَى عَلَى سَخْلَةٍ مَنْبُوذَةٍ. قَالَ، فَقَالَ: «**أَتَرَوْنَ هٰذِهِ هَانَتْ عَلَى أَهْلِهَا؟**» قَالَ، قِيلَ: يَا رَسُولَ اللَّهِ مِنْ هَوَانِهَا أَلْقَوْهَا. أَوْ كَمَا قَالَ. قَالَ: «**فَوَالَّذِي نَفْسِي بِيَدِهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هٰذِهِ عَلَى أَهْلِهَا**».

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Allah! It is on account of its insignificance (in their sight) that they have thrown it away" or they said similar words. On that he said: "By Him, in Whose Hand is my soul! The world is more insignificant in the Sight of Allah than this is in the sight of its owners."

4112- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt (all of what occupies one from Allah in) the world is cursed; and everything related to that is cursed except the celebration of (the Praises of Allah), and what is in accordance with it (as to do and enjoin what is right and refrain from and forbid what is evil), the religious scholars and learners."

4113- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the world is but a prison for the faithful believer (for whatever blessed he might be in it, the Garden will be much better for him), even though it (the world) acts as a garden for the infidel (for however miserable he might be in it, the fire will be much worse for him)."

4114- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of a part of my body and then said: "O Abdullah! Be as stranger or wayfarer in this world, and rather consider yourself as one of the inhabitants of the graves."

[4] What About Such As Looked Down Upon By The People

4115- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you of the kings of the Garden?" I said: "Yes." He said: "Such will be a weak man whose meekness is evident (by refraining from the material aspects of the world, to be devoted to the religious service), who is looked down upon by others, even though, if he takes an oath by Allah, He (Almighty) will fulfill his oath."

4116- It is narrated on the authority of Harithah Ibn Wahb that he said: The Prophet "Allah's blessing and peace be upon him" said: "Should I not tell you of the people of Paradise? Every weak and poor humble person. Should I not inform you of the people of the Hell-Fire? They are all those violent, fleshy arrogant stubborn people."

4117- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The most fitting for being one of my devotees from amongst the people is a faithful believer,

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4112 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا أَبُو خُلَيْدٍ، عُتْبَةُ بْنُ حَمَّادٍ الدِّمَشْقِيُّ عَنِ ابْنِ ثَوْبَانَ، عَنْ عَطَاءِ بْنِ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ ضَمْرَةَ السَّلُولِيِّ. قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: **«الدُّنْيَا مَلْعُونَةٌ. مَلْعُونٌ مَا فِيهَا، إِلاَّ ذِكْرَ اللَّهِ وَمَا وَالاَهُ، أَوْ عَالِماً أَوْ مُتَعَلِّماً»**.

4113 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ»**.

4114 ـ **حدّثنا** يَحْيَىٰ بْنُ حَبِيبِ بْنِ عَرَبِيٍّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِبَعْضِ جَسَدِي فَقَالَ: **«يَا عَبْدَ اللَّهِ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ. أَوْ كَأَنَّكَ عَابِرُ سَبِيلٍ. وَعُدَّ نَفْسَكَ مِنْ أَهْلِ الْقُبُورِ»**.

4 ـ بَابُ مَنْ لا يُؤْبَهُ لَهُ

4115 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُوَيْدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ زَيْدِ بْنِ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَلاَ أُخْبِرُكَ عَنْ مُلُوكِ الْجَنَّةِ؟»** قُلْتُ: بَلَىٰ. قَالَ: **«رَجُلٌ ضَعِيفٌ، مُسْتَضْعَفٌ، ذُو طِمْرَيْنِ، لاَ يُؤْبَهُ لَهُ، لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ»**.

4116 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ مَعْبَدِ بْنِ خَالِدٍ؛ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَلاَ أُنَبِّئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعْفٍ. أَلاَ أُنَبِّئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ»**.

4117 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ صَدَقَةَ بْنِ عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ مُرَّةَ، عَنْ أَيُّوبَ بْنِ سُلَيْمَانَ، عَنْ أَبِي أُمَامَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«إِنَّ أَغْبَطَ النَّاسِ، عِنْدِي، مُؤْمِنٌ خَفِيفُ الْحَاذِ. ذُو حَظٍّ مِنْ صَلاَةٍ. غَامِضٌ فِي النَّاسِ. لاَ يُؤْبَهُ لَهُ. كَانَ رِزْقُهُ كَفَافاً، وَصَبَرَ عَلَيْهِ. عَجِلَتْ مَنِيَّتُهُ، وَقَلَّ تُرَاثُهُ، وَقَلَّتْ بَوَاكِيهِ»**.

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who has no great portion (of dependents or property to occupy him from service), even though he has a great portion of prayer, who is anonymous among the people, looked down upon by them, whose sustenance hardly covers his minimum requirements, on which he patiently perseveres, whom death approaches so quickly (leaving no time for anyone to know about his fatal ailment), who does not leave a great heritage of significance, nor there is a lot of people to weep for him."

4118- It is narrated on the authority of Abdullah Ibn Abu Umamah Al-Harithi from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the austerity (shown in the simplicity of food and clothes) is out of faith."

4119- It is narrated on the authority of Asma' Bint Yazid that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Should I not tell you of the best among you?" they said: "Yes O Messenger of Allah!" on that he said: "The best among you are those, on seeing whom Allah Almighty is celebrated (by such as see them, because of their celebrating of the Praises, and fear of Allah so much)."

[5] The Excellence Of The Poor People

4120- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: A man came upon the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "What do you say about that man?" They said: "We say what agrees with your opinion concerning him: he is one of the most honourable among the people. He is of such worthiness as if he engages a girl, his proposal of marriage should be accepted; if he intercedes for anyone, his intercession should be effective; and if he says anything, the attentions should be paid to his saying." On that the Messenger of Allah "Allah's blessing and peace be upon him" kept silent. Then, another man came upon, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "What do you say about that man?" they said: "We say, by Allah, O Messenger of Allah, that he is one of the poor people among the Muslims: he is of no such value as if he engages a girl, his proposal of marriage will be rejected; if he intercedes for anyone, his intercession will be refused; and if he says anything, no attention will be paid to his saying." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, that (latter) is better than as much (men) like this (former in the Sight of Allah) as what the earth contains."

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4118 ـ حدّثنا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ. حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُمَامَةَ الْحَارِثِيِّ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْبَذَاذَةُ مِنَ الإِيمَانِ**». قَالَ: الْبَذَاذَةُ الْقَشَافَةُ. يَعْنِي التَّقَشُّفَ.

4119 ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ عَنِ ابْنِ خُثَيْمٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَلاَ أُنَبِّئُكُمْ بِخِيَارِكُمْ؟**» قَالُوا: بَلَىٰ. يَا رَسُولَ اللَّهِ قَالَ: «**خِيَارُكُمُ الَّذِينَ إِذَا رُؤُوا، ذُكِرَ اللَّهُ عَزَّ وَجَلَّ**».

5 ـ بَابُ فَضْلِ الْفُقَرَاءِ

4120 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ قَالَ: مَرَّ عَلَى رَسُولِ اللَّهِ ﷺ رَجُلٌ. فَقَالَ النَّبِيُّ ﷺ: «**مَا تَقُولُونَ فِي هٰذَا الرَّجُلِ؟**» قَالُوا: رَأْيُكَ فِي هٰذَا. نَقُولُ: هٰذَا مِنْ أَشْرَفِ النَّاسِ. هٰذَا حَرِيٌّ، إِنْ خَطَبَ، أَنْ يُخْطَبَ. وَإِنْ شَفَعَ، أَنْ يُشَفَّعَ. وَإِنْ قَالَ، أَنْ يُسْمَعَ لِقَوْلِهِ. فَسَكَتَ النَّبِيُّ ﷺ. وَمَرَّ رَجُلٌ آخَرُ. فَقَالَ النَّبِيُّ ﷺ: «**مَا تَقُولُونَ فِي هٰذَا؟**» قَالُوا: نَقُولُ، وَاللَّهِ يَا رَسُولَ اللَّهِ هٰذَا مِنْ فُقَرَاءِ الْمُسْلِمِينَ. هٰذَا حَرِيٌّ، إِنْ خَطَبَ، لَمْ يُنْكَحْ، وَإِنْ شَفَعَ، لاَ يُشَفَّعْ. وَإِنْ قَالَ، لاَ يُسْمَعْ لِقَوْلِهِ. فَقَالَ النَّبِيُّ ﷺ: «**لَهٰذَا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هٰذَا**».

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4121- It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah loves His believing poor servant, who refrains (from begging others), and who has more dependents (to sustain)."

[6] The Position Of The Poor People (In The Hereafter)

4122- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The poor people will enter the Garden half a day, which is equal to five hundred years before the wealthy rich ones."

4123- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the poor among the Emigrants will enter the Garden five hundred years before the rich among them."

4124- It is narrated on the authority of Abdullah Ibn Umar that he said: The poor among the Emigrants complained to the Messenger of Allah "Allah's blessing and peace be upon him" of whatever (property and wealth with which) Allah has favoured the rich among them, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O assembly of poor people! Should I not give you the glad tidings that the poor among the faithful believers will enter the Garden half a day, which is equal to five hundred years before the rich among them?" then, Musa (a sub-narrator) recited the following Holy Statement: "Verily a Day in the sight of your Lord is like a thousand years of your reckoning." (Al-Hajj 47)

[7] Sitting With The Poor People

4125- It is narrated on the authority of Abu Hurairah that he said: Ja'far Ibn Abu Talib used to love the indigent (among the people), with whom he used to sit and they had mutual talks; and the Messenger of Allah "Allah's blessing and peace be upon him" gave him the nickname of Abu Al-Masakin (Father of the Indigent).

4126- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: You should love the needy indigent, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in his supplication: "O Allah! Let me live as a needy indigent, and cause me to die as a needy indigent, and muster me in the company of the needy indigent people!"

4127- It is narrated on the authority of Khabbab that he said, concerning Allah's saying: "Send not away those who call on their Lord morning and evening, seeking His Face. In naught are you accountable for them, and in

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4121 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ يُوسُفَ الْجُبَيْرِيُّ. حَدَّثَنَا حَمَّادُ بْنُ عِيسَى. حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ. أَخْبَرَنِي الْقَاسِمُ بْنُ مِهْرَانَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ يُحِبُّ عَبْدَهُ الْمُؤْمِنَ، الْفَقِيرَ، الْمُتَعَفِّفَ، أَبَا الْعِيَالِ»**.

6 ـ بَابُ مَنْزِلَةِ الفُقَرَاءِ

4122 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَدْخُلُ فُقَرَاءُ الْمُؤْمِنِينَ الْجَنَّةَ قَبْلَ الأَغْنِيَاءِ بِنِصْفِ يَوْمٍ. خَمْسِمِائَةِ عَامٍ»**.

4123 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«إِنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ، بِمِقْدَارِ خَمْسِمِائَةِ سَنَةٍ»**.

4124 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا أَبُو غَسَّانَ بَهْلُولٌ. حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: اشْتَكَى فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ مَا فَضَّلَ اللَّهُ بِهِ عَلَيْهِمْ أَغْنِيَاءَهُمْ. فَقَالَ: **«يَا مَعْشَرَ الْفُقَرَاءِ أَلاَ أُبَشِّرُكُمْ أَنَّ فُقَرَاءَ الْمُؤْمِنِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ، خَمْسِمِائَةِ عَامٍ»**.

ثُمَّ تَلاَ مُوسَى هٰذِهِ الآيَةَ: ﴿وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ﴾ [الحج: 47].

7 ـ بَابُ مُجَالَسَةِ الفُقَرَاءِ

4125 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَبُو يَحْيَى. حَدَّثَنَا إِبْرَاهِيمُ، أَبُو إِسْحَاقَ الْمَخْزُومِيُّ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ جَعْفَرُ بْنُ أَبِي طَالِبٍ يُحِبُّ الْمَسَاكِينَ وَيَجْلِسُ إِلَيْهِمْ وَيُحَدِّثُهُمْ وَيُحَدِّثُونَهُ. وَكَانَ رَسُولُ اللَّهِ ﷺ يَكْنِيهِ: أَبَا الْمَسَاكِينِ.

4126 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ يَزِيدَ بْنِ سِنَانٍ، عَنْ أَبِي الْمُبَارَكِ، عَنْ عَطَاءٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: أَحِبُّوا الْمَسَاكِينَ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي دُعَائِهِ: **«اللَّهُمَّ أَحْيِنِي مِسْكِيناً، وَأَمِتْنِي مِسْكِيناً، وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ»**.

4127 ـ **حدّثنا** أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ. حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ. حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ عَنِ السُّدِّيِّ، عَنْ أَبِي سَعْدٍ

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naught are they accountable for you, that you should turn them away, and thus be (one) of the unjust" (Al-An'am: 52) Both Al-Aqra' Ibn Habis At-Tamimi and Uyainah Ibn Hisn Al-Fazari came and found the Messenger of Allah "Allah's blessing and peace be upon him" sitting with Suhaib, Bilal, Ammar, Khabbab, and others from the weak (and poor) among the faithful believers. When they saw them sitting around the Messenger of Allah "Allah's blessing and peace be upon him", they looked down upon them and then they came and sat alone with him and said: "We would like that you should fix a private gathering for us, with which the Arabs come to know our superiority. Indeed, the Arab delegates always come to you, and we feel shy of the fact that the Arabs might see us sitting in the company of those (freed) slaves. So, when we come to you, drive them away from you, and when we finish (and turn away), you could sit with them if you like." He answered in the affirmative, thereupon they said to him: "Write a document for us in confirmation to that." He called for a blank document, and he called upon Ali to write that, and we were sitting in one side (of the gathering). Such being the case Gabriel "Peace be upon him" came to him and revealed to him (Allah's saying): "Send not away those who call on their Lord morning and evening, seeking His Face. In naught are you accountable for them, and in naught are they accountable for you, that you should turn them away, and thus be (one) of the unjust." (Al-An'am 52) in connection with Al-Aqra' Ibn Habis and Uyainah Ibn Hisn, He (Almighty) says: "Thus did We try some of them by comparison with others that they should say: "Is it these then that Allah has favoured from amongst us?" Does not Allah know best those who are grateful?" then He further says: "When those come to you who believe in Our Signs, say: "Peace be on you; your Lord has inscribed for Himself (the rule of) Mercy", thereupon we came so much nearer to him that we placed our knees on his. Henceforth, whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat with us and then he wanted to go, he would get up and leave us, thereupon Allah Almighty revealed: "And keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, (nor devote yourself to the nobles among them) seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, (i.e. Uyainah and Al-Aqra') one who follows his own desires, whose case has gone beyond all bounds." (Al-Kahf 28) then, He sets forth for them the parable of two men and the parable of the life of this world. Khabbab further said: From this day forward, whenever we sat with the Messenger of Allah "Allah's blessing and peace be upon him" and then it was time for his

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الأَزْدِيِّ، وَكَانَ قَارِىءَ الأَزْدِ، عَنْ أَبِي الْكَنُودِ، عَنْ خَبَّابٍ. فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ﴾ [الأنعام: 52].. إِلَى قَوْلِهِ: ﴿فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ﴾ [الأنعام: 52]، قَالَ: جَاءَ الأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ وَعُيَيْنَةُ بْنُ حِصْنٍ الْفَزَارِيُّ. فَوَجَدُوا رَسُولَ اللَّهِ ﷺ مَعَ صُهَيْبٍ وَبِلاَلٍ وَعَمَّارٍ وَخَبَّابٍ. قَاعِداً فِي نَاسٍ مِنَ الضُّعَفَاءِ مِنَ الْمُؤْمِنِينَ. فَلَمَّا رَأَوْهُمْ حَوْلَ النَّبِيِّ ﷺ حَقَرُوهُمْ. فَأَتَوْهُ فَخَلَوْا بِهِ وَقَالُوا: إِنَّا نُرِيدُ أَنْ تَجْعَلَ لَنَا مِنْكَ مَجْلِساً، تَعْرِفُ لَنَا بِهِ الْعَرَبُ فَضْلَنَا. فَإِنَّ وُفُودَ الْعَرَبِ تَأْتِيكَ فَنَسْتَحْيِي أَنْ تَرَانَا الْعَرَبُ مَعَ هٰذِهِ الأَعْبُدِ. فَإِذَا نَحْنُ جِئْنَاكَ فَأَقِمْهُمْ عَنْكَ. فَإِذَا نَحْنُ فَرَغْنَا، فَاقْعُدْ مَعَهُمْ إِنْ شِئْتَ. قَالَ: «نَعَمْ» قَالُوا: فَاكْتُبْ لَنَا عَلَيْكَ كِتَاباً. قَالَ: فَدَعَا بِصَحِيفَةٍ. وَدَعَا عَلِيًّا لِيَكْتُبَ، وَنَحْنُ قُعُودٌ فِي نَاحِيَةٍ فَنَزَلَ جِبْرَائِيلُ عَلَيْهِ السَّلاَمُ فَقَالَ: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ﴾ [الأنعام: 52]. ثُمَّ ذَكَرَ الأَقْرَعَ بْنَ حَابِسٍ وَعُيَيْنَةَ بْنَ حِصْنٍ فَقَالَ: ﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ﴾ [الأنعام: 53]. ثُمَّ قَالَ: ﴿وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ﴾ [الأنعام: 54].

قَالَ: فَدَنَوْنَا مِنْهُ حَتَّى وَضَعْنَا رُكَبَنَا عَلَى رُكْبَتِهِ. وَكَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُ مَعَنَا. فَإِذَا أَرَادَ أَنْ يَقُومَ قَامَ وَتَرَكَنَا. فَأَنْزَلَ اللَّهُ: ﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ﴾ [الكهف: 28] (وَلاَ تُجَالِسِ الأَشْرَافَ) ﴿تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا﴾ (يَعْنِي عُيَيْنَةَ وَالأَقْرَعَ) ﴿وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا﴾ [الكهف: 28]. (قَالَ: هَلاَكاً) قَالَ: أَمْرُ عُيَيْنَةَ وَالأَقْرَعِ. ثُمَّ ضَرَبَ لَهُمْ مَثَلَ الرَّجُلَيْنِ وَمَثَلَ الْحَيَاةِ الدُّنْيَا.

قَالَ خَبَّابٌ: فَكُنَّا نَقْعُدُ مَعَ النَّبِيِّ ﷺ. فَإِذَا بَلَغْنَا السَّاعَةَ الَّتِي يَقُومُ فِيهَا، قُمْنَا وَتَرَكْنَاهُ حَتَّى يَقُومَ.

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departure, we would get up and leave him, in order to enable him to get up (and go as he liked).

4128- It is narrated on the authority of Sa'd: This Holy Verse was revealed in connection with six persons: I, Ibn Mas'ud, Suhaib, Ammar, Al-Miqdad, and Bilal. The (chiefs of the) Quraish said to the Messenger of Allah "Allah's blessing and peace be upon him": "By no means shall we be pleased to be followers of those! Send away from you!" Something of such as Allah liked entered the heart of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Allah Almighty revealed: "Send not away those who call on their Lord morning and evening, seeking His Face. In naught are you accountable for them, and in naught are they accountable for you, that you should turn them away, and thus be (one) of the unjust." (Al-An'am 52)

[7] What About Such As Collects Property In Abundance

4129- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to such as collects property in abundance except the one who gives in charity out of his property as such, as such, as such, and as such, i.e. for times, on his right, on his left, in front of him, and behind him."

4130- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as have the greatest portions of property (in the world) will be the lowest on the Day of Judgement, except him, who gives in charity out of it as such and as such, and earns it lawfully."

4131- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as have the greatest amounts of wealth (in the world) will be the lowest (in the hereafter), barring him, who gives in charity out of it as such, as such, and as such, thrice."

4132- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not like to have as much gold as (the mountain of) Uhud (for three nights) and the third night comes upon me with anything remaining in my possession out of it except for something to be assigned to fulfill the debt."

4133- It is narrated on the authority of Amr Ibn Ghailan Ath-Thaqafi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Whoever has faith in me, trusts me, and knows for certain that what I have brought is the truth from You, make little his property

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4128 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ؛ قَالَ: نَزَلَتْ هٰذِهِ الآيَةُ فِينَا، سِتَّةٍ: فِيَّ وَفِي ابْنِ مَسْعُودٍ وَصُهَيْبٍ وَعَمَّارٍ وَالْمِقْدَادِ وَبِلَالٍ.

قَالَ: قَالَتْ قُرَيْشٌ لِرَسُولِ اللَّهِ ﷺ: إِنَّا لَا نَرْضَىٰ أَنْ نَكُونَ أَتْبَاعاً لَهُمْ. فَاطْرُدْهُمْ عَنْكَ. قَالَ: فَدَخَلَ قَلْبَ رَسُولِ اللَّهِ ﷺ مِنْ ذٰلِكَ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ﴾... الآيَةَ.

8 ـ بابٌ في المُكْثِرِينَ

4129 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«وَيْلٌ لِلْمُكْثِرِينَ. إِلَّا مَنْ قَالَ بِالْمَالِ هٰكَذَا وَهٰكَذَا وَهٰكَذَا وَهٰكَذَا»** أَرْبَعٌ: عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، وَمِنْ قُدَّامِهِ، وَمِنْ وَرَائِهِ.

4130 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ. حَدَّثَنِي أَبُو زُمَيْلٍ، هُوَ سِمَاكٌ، عَنْ مَالِكِ بْنِ مَرْثَدٍ الْحَنَفِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الأَكْثَرُونَ هُمُ الأَسْفَلُونَ يَوْمَ الْقِيَامَةِ. إِلَّا مَنْ قَالَ بِالْمَالِ هٰكَذَا وَهٰكَذَا، وَكَسَبَهُ مِنْ طَيِّبٍ»**.

4131 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الأَكْثَرُونَ هُمُ الأَسْفَلُونَ. إِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا»** ثَلَاثاً.

4132 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ أَبِي سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَا أُحِبُّ أَنَّ أُحُداً عِنْدِي ذَهَباً. فَتَأْتِي عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ شَيْءٌ. إِلَّا شَيْءٌ أَرْصُدُهُ فِي قَضَاءِ دَيْنٍ»**.

4133 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ عَنْ أَبِي عُبَيْدِ اللَّهِ، مُسْلِمِ بْنِ مِشْكَمٍ، عَنْ عَمْرِو بْنِ غَيْلَانَ الثَّقَفِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«اللَّهُمَّ مَنْ آمَنَ بِي وَصَدَّقَنِي، وَعَلِمَ أَنَّ مَا جِئْتُ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ، فَأَقْلِلْ مَالَهُ وَوَلَدَهُ، وَحَبِّبْ إِلَيْهِ لِقَاءَكَ، وَعَجِّلْ لَهُ الْقَضَاءَ. وَمَنْ لَمْ يُؤْمِنْ بِي، وَلَمْ يُصَدِّقْنِي، وَلَمْ يَعْلَمْ أَنَّ مَا جِئْتُ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ، فَأَكْثِرْ مَالَهُ وَوَلَدَهُ وَأَطِلْ عُمُرَهُ»**.

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and offspring, and make Your Meeting dear to him, and make haste the end of his journey (by death, lest he would be put to temptation concerning his property, offspring and longevity); and whoever has no faith in me, does not trust me, and further has doubt as to the fact that what I've brought is the truth from You, increase him in property and children, and make long his life."

4134- It is narrated on the authority of Nuqadah Al-Asadi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to a man in order to grant him a she-camel (to utilize its milk for the indigent and needy among the Muslims), and he returned (me with failure). Then, he sent me to another man (with the same request), and he sent a she-camel with me. When the Messenger of Allah "Allah's blessing and peace be upon him" saw it, he said: "O Allah! Bless in it, and in him who has sent it." Nuqadah said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "And also in him who has brought it!" he said: "And (bless also) in him who has brought it." Then, he ordered that it should be milked, and it produced a great quantity of milk. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Make abundant the property of so and so (i.e. the former who returned the request with failure), and make (little) the sustenance of so and so (i.e. the latter who has sent the she-camel to be provided) only day by day (in order not to be put to trial because of property)."

4135- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the slave of (such property as) the Dinar, the Dirham, the square garment, and the amaranth perish: if he is given (what he likes by the ruler) he will be pleased; and if he is not given (what he likes), he will not fulfill (his pledge of allegiance to him)."

4136- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: " Let the slave of Dinar, Dirham, and the garment perish as he will be pleased if these things are given to him, and if not, he will be displeased. Let such a person perish and relapse, and if he is stabbed with a thorn, let him find no one to take it out for him."

[9] The Satisfaction

4137- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The richness is not a result of the abundance of (the world's) chattels, but the

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4134 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا غَسَّانُ بْنُ بُرْزِينَ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ. حَدَّثَنَا غَسَّانُ بْنُ بُرْزِينَ. حَدَّثَنَا سَيَّارُ بْنُ سَلامَةَ عَنِ الْبَرَاءِ السَّلِيطِيِّ، عَنْ نُقَادَةَ الأَسَدِيِّ؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ يَسْتَمْنِحُهُ نَاقَةً. فَرَدَّهُ. ثُمَّ بَعَثَنِي إِلَى رَجُلٍ آخَرَ. فَأَرْسَلَ إِلَيْهِ بِنَاقَةٍ. فَلَمَّا أَبْصَرَهَا رَسُولُ اللَّهِ ﷺ قَالَ: «**اللَّهُمَّ بَارِكْ فِيهَا وَفِيمَنْ بَعَثَ بِهَا**».

قَالَ نُقَادَةُ: فَقُلْتُ لِرَسُولِ اللَّهِ ﷺ: وَفِيمَنْ جَاءَ بِهَا. قَالَ: «**وَفِيمَنْ جَاءَ بِهَا**». ثُمَّ أَمَرَ بِهَا فَحُلِبَتْ فَدَرَّتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ أَكْثِرْ مَالَ فُلانٍ**» لِلْمَانِعِ الأَوَّلِ: «**وَاجْعَلْ رِزْقَ فُلانٍ يَوْماً بِيَوْمٍ**» لِلَّذِي بَعَثَ بِالنَّاقَةِ.

4135 ـ **حدّثنا** الْحَسَنُ بْنُ حَمَّادٍ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْقَطِيفَةِ وَعَبْدُ الْخَمِيصَةِ. إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَفِ**».

4136 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدٍ. حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيصَةِ. تَعِسَ وَانْتَكَسَ. وَإِذَا شِيكَ، فَلا انْتَقَشَ**».

9 ـ بَابُ الْقَنَاعَةِ

4137 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ. وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ**».

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richness is the satisfaction of the soul (with what it receives, no matter little it might be)."

4138- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Prosperous is such as guided to Islam, provided as sustenance with only what covers his minimum requirements, with which he is well satisfied."

4139- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said (by way of invocation): "O Allah! Make the sustenance of the family of Muhammad (as little as) to cover only their necessary needs (with no more surplus)."

4140- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no rich nor poor but that on the Day of Judgement, he would have the desire to have been provided (in the world) with sustenance (as little as) to cover only his basic needs."

4141- It is narrated on the authority of Salamah Ibn Ubaidullah Ibn Mihsan Al-Ansari from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, upon whom morning comes while being healthy and rest assured, having the sustenance of his day, seems as if (all of the) world has been combined for him."

4142- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should consider the state of such as inferior to you, and do not look forward to the state of such as superior to you, since this is more convenient for you not to look down upon Allah's Favour (upon you)."

4143- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "No doubt, Allah is not concerned with your faces and property; but He considers your deeds and hearts (i.e. intentions)."

[10] The Living Of Muhammad's Family "Peace Be Upon Him"

4144- It is narrated on the authority of A'ishah that she said: We, the family of Muhammad, happened to spend a whole month, without kindling fire (for cooking, and our sustenance was) nothing more than dates and water.

4145- It is narrated on the authority of A'ishah that she said: It happened that a whole month would come upon the family of Muhammad, with no

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4138 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ وَحُمَيْدِ بْنِ هَانِىءٍ الْخَوْلاَنِيِّ؛ أَنَّهُمَا سَمِعَا أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يُخْبِرُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**قَدْ أَفْلَحَ مَنْ هُدِيَ إِلَى الإِسْلاَمِ، وَرُزِقَ الْكَفَافَ، وَقَنِعَ بِهِ**».

4139 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتاً**».

4140 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَيَعْلَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ نُفَيْعٍ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ غَنِيٍّ وَلاَ فَقِيرٍ إِلاَّ وَدَّ يَوْمَ الْقِيَامَةِ أَنَّهُ أُتِيَ مِنَ الدُّنْيَا قُوتاً**».

4141 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ وَمُجَاهِدُ بْنُ مُوسَى قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي شُمَيْلَةَ عَنْ سَلَمَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ مِحْصَنٍ الأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَصْبَحَ مِنْكُمْ مُعَافًى فِي جَسَدِهِ، آمِناً فِي سِرْبِهِ، عِنْدَهُ قُوتُ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا**».

4142 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ. وَلاَ تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ. فَإِنَّهُ أَجْدَرُ أَنْ لاَ تَزْدَرُوا نِعْمَةَ اللَّهِ**».

قَالَ أَبُو مُعَاوِيَةَ: «**عَلَيْكُمْ**».

4143 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ. حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ. حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ؛ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ. وَلٰكِنْ إِنَّمَا يَنْظُرُ إِلَى أَعْمَالِكُمْ وَقُلُوبِكُمْ**».

10 ـ بَابُ مَعِيشَةِ آلِ مُحَمَّدٍ ﷺ

4144 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ إِنْ كُنَّا، آلَ مُحَمَّدٍ ﷺ، لَنَمْكُثُ شَهْراً مَا نُوقِدُ فِيهِ بِنَارٍ. مَا هُوَ إِلاَّ التَّمْرُ وَالْمَاءُ (إِلاَّ أَنَّ ابْنَ نُمَيْرٍ قَالَ: نَلْبَثُ شَهْراً).

4145 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: لَقَدْ كَانَ يَأْتِي، عَلَى آلِ

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fire (for cooking) to be seen in anyone of his houses. I (Urwah, a sub-narrator) said: What was to sustain them? She said: The two black things: dates and water. But, we had neighbours from Ansar, neighbours of truth, and they had some domestic goats, and they used to present to him some of their milk. Muhammad said: They were nine houses (belonging to the Messenger of Allah "Allah's blessing and peace be upon him").

4146- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: I heard Umar Ibn Al-Khattab having said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" turning back and forward, right and left, for the whole day, out of severe hunger, to the extent that he could not find even the worst kinds of dates to sustain him.

4147- It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said many times: "By Him, in Whose Hand is the Soul of Muhammad! There has become even no Sa' of grains nor of dates in (any house of the houses of) the family of Muhammad." At that time, he had nine wives (i.e. nine houses).

4148- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There has become but a Mudd of food in the possession of the family of Muhammad" or "No single Mudd of food has become in the possession of the family of Muhammad."

4149- It is narrated on the authority of Sulaiman Ibn Surd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us, and we remained for three days unable to (prepare cooked) food.

4150- It is narrated on the authority of Abu Hurairah that he said: Once, (a meal of) cooked food was brought to the Messenger of Allah "Allah's blessing and peace be upon him", from which he ate; and when he finished he said: "Praise be to Allah! No cooked food has entered my abdomen since such and such (days)."

[11] The Bed Of The Family Of Muhammad

4151- It is narrated on the authority of A'ishah that she said: The bed of the Messenger of Allah "Allah's blessing and peace be upon him" was of leather, stuffed with palm-fibers.

4152- It is narrated on the authority of Ali that once, the Messenger of Allah "Allah's blessing and peace be upon him" came to visit Ali and Fatimah, and they were on their lying place made of white wool, which

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مُحَمَّدٍ ﷺ، الشَّهْرُ مَا يُرَى فِي بَيْتٍ مِنْ بُيُوتِهِ الدُّخَانُ.

قُلْتُ: فَمَا كَانَ طَعَامُهُمْ؟ قَالَتِ: الأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ. غَيْرَ أَنَّهُ كَانَ لَنَا جِيرَانٌ مِنَ الأَنْصَارِ، جِيرَانُ صِدْقٍ. وَكَانَتْ لَهُمْ رَبَائِبُ. فَكَانُوا يَبْعَثُونَ إِلَيْهِ أَلْبَانَهَا.

قَالَ مُحَمَّدٌ: وَكَانُوا تِسْعَةَ أَبْيَاتٍ.

4146 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْتَوِي، فِي الْيَوْمِ، مِنَ الْجُوعِ. مَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأُ بِهِ بَطْنَهُ.

4147 ـ **حدّثنا** أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى. أَنْبَأَنَا شَيْبَانُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مِرَاراً: **«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَصْبَحَ عِنْدَ آلِ مُحَمَّدٍ صَاعُ حَبٍّ وَلاَ صَاعُ تَمْرٍ»**.

وَإِنَّ لَهُ، يَوْمَئِذٍ، تِسْعَ نِسْوَةٍ.

4148 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا أَبُو الْمُغِيرَةِ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ الْمَسْعُودِيُّ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا أَصْبَحَ فِي آلِ مُحَمَّدٍ إِلاَّ مُدٌّ مِنْ طَعَامٍ»** أَوْ: **«مَا أَصْبَحَ فِي آلِ مُحَمَّدٍ مُدٌّ مِنْ طَعَامٍ»**.

4149 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ عَبْدِ الأَكْرَمِ (رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ) عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ؛ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ. فَمَكَثْنَا ثَلاَثَ لَيَالٍ لاَ نَقْدِرُ (أَوْ لاَ يَقْدِرُ) عَلَى طَعَامٍ.

4150 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ يَوْماً بِطَعَامٍ سُخْنٍ. فَأَكَلَ. فَلَمَّا فَرَغَ قَالَ: **«الْحَمْدُ لِلَّهِ مَا دَخَلَ بَطْنِي طَعَامٌ سُخْنٌ مُنْذُ كَذَا وَكَذَا»**.

11 ـ بَابُ ضِجَاعِ آلِ مُحَمَّدٍ ﷺ

4151 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ ضِجَاعُ رَسُولِ اللَّهِ ﷺ أَدَماً حَشْوُهُ لِيفٌ.

4152 ـ **حدّثنا** وَاصِلُ بْنُ عَبْدِ الأَعْلَى. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى عَلِيًّا وَفَاطِمَةَ، وَهُمَا فِي خَمِيلٍ لَهُمَا (وَالْخَمِيلُ الْقَطِيفَةُ الْبَيْضَاءُ مِنَ الصُّوفِ) قَدْ كَانَ رَسُولُ اللَّهِ ﷺ جَهَّزَهُمَا بِهَا، وَوِسَادَةٍ مَحْشُوَّةٍ إِذْخِراً، وَقِرْبَةٍ.

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constituted, in addition to a cushion stuffed with Idhkhir, and a water-skin, the furniture prepared for them by the Messenger of Allah "Allah's blessing and peace be upon him".

4153- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" and behold! He was sitting on a straw mat, thereupon I sat. he had a lower garment, and no more, and the straw mat had its traces on his side. There was also an amount of parley, as little as (no more than) a Sa'; and in one side of the room, there was something used for tannage, and a (water-skin of) hide hung. On that my eye hastened to overflow with tears. He asked me: "What causes you to weep O Ibn Al-Khattab?" I said: "O Prophet of Allah! Why do I not weep, since this straw mat has left its traces in your side, and this is your store, in which I could see no more than (the handful of parley) that I see; and both Khosrau and Caesar are living in their fruits and rivers, and although you are Allah's Prophet and the best one He has ever chosen (from among all of His creatures), this is your store?" on that he said: "O Ibn Al-Khattab! Are you not well-pleased that the hereafter will be for us, and the (material benefits and delights of) this world for them?" I said: "Yes (I'm well-pleased)."

4154- It is narrated on the authority of Ali that he said: When (Fatimah) the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" was given to me (in marriage), her bed on the very night she was sent to me (to consummate marriage with her) but a ram's skin.

[12] The Living Of The Companions Of The Messenger Of Allah

4155- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to command us to give in charity, and anyone of us would then go and propose to carry (things for wages) in order to bring even a Mudd (of food as charity); and now, one of them has as much as one hundred (Dinars). Shaqiq (a sub-narrator) said: It seems as if he refers to himself.

4156- It is narrated on the authority of Khalid Ibn Umair that he said: Utbah Ibn Ghazwan delivered a speech to us while being on the pulpit in which he said: I saw myself the seventh of seven people with the Messenger of Allah "Allah's blessing and peace be upon him", having no food to sustain us other than tree leafs, until the sides of our mouths were affected with sores.

4157- It is narrated on the authority of Abu Hurairah that they were stricken by hunger, and they were seven persons. He said: Then, the

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4153 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَمْرُو بْنُ يُونُسَ. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ. حَدَّثَنِي سِمَاكٌ الْحَنَفِيُّ أَبُو زُمَيْلٍ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ. حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ؛ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ عَلَى حَصِيرٍ. قَالَ: فَجَلَسْتُ فَإِذَا عَلَيْهِ إِزَارٌ، وَلَيْسَ عَلَيْهِ غَيْرُهُ. وَإِذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِهِ. وَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرٍ، نَحْوِ الصَّاعِ، وَقَرَظٍ فِي نَاحِيَةٍ فِي الْغُرْفَةِ. وَإِذَا إِهَابٌ مُعَلَّقٌ. فَابْتَدَرَتْ عَيْنَايَ. فَقَالَ: «**مَا يُبْكِيكَ يَا ابْنَ الْخَطَّابِ**» فَقُلْتُ: يَا نَبِيَّ اللَّهِ وَمَا لِي لاَ أَبْكِي؟ وَهٰذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِكَ وَهٰذِهِ خِزَانَتُكَ لاَ أَرَى فِيهَا إِلاَّ مَا أَرَى وَذٰلِكَ كِسْرَى وَقَيْصَرُ فِي الثِّمَارِ وَالأَنْهَارِ. وَأَنْتَ نَبِيُّ اللَّهِ وَصَفْوَتُهُ، وَهٰذِهِ خِزَانَتُكَ. قَالَ: «**يَا ابْنَ الْخَطَّابِ أَلاَ تَرْضَى أَنْ تَكُونَ لَنَا الآخِرَةُ وَلَهُمُ الدُّنْيَا؟**» قُلْتُ: بَلَى.

4154 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ؛ قَالَ: أُهْدِيَتِ ابْنَةُ رَسُولِ اللَّهِ ﷺ إِلَيَّ. فَمَا كَانَ فِرَاشُنَا، لَيْلَةَ أُهْدِيَتْ، إِلاَّ مَسْكَ كَبْشٍ.

12 ـ بَابُ مَعِيشَةِ أَصْحَابِ النَّبِيِّ ﷺ

4155 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِالصَّدَقَةِ. فَيَنْطَلِقُ أَحَدُنَا يَتَحَامَلُ حَتَّى يَجِيءَ بِالْمُدِّ. وَإِنَّ لِأَحَدِهِمُ الْيَوْمَ مِائَةَ أَلْفٍ.

قَالَ شَقِيقٌ: كَأَنَّهُ يُعَرِّضُ بِنَفْسِهِ.

4156 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أَبِي نَعَامَةَ، سَمِعَهُ مِنْ خَالِدِ بْنِ عُمَيْرٍ؛ قَالَ: خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ عَلَى الْمِنْبَرِ فَقَالَ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ مَا لَنَا طَعَامٌ نَأْكُلُهُ إِلاَّ وَرَقُ الشَّجَرِ. حَتَّى قَرِحَتْ أَشْدَاقُنَا.

4157 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَبَّاسٍ الْجُرَيْرِيِّ؛ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُمْ أَصَابَهُمْ جُوعٌ وَهُمْ سَبْعَةٌ. قَالَ: فَأَعْطَانِي النَّبِيُّ ﷺ سَبْعَ تَمَرَاتٍ. لِكُلِّ إِنْسَانٍ تَمْرَةٌ.

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Messenger of Allah "Allah's blessing and peace be upon him" gave me seven dates, one for each.

4158- It is narrated on the authority of Abdullah Ibn Az-Zubair Ibn Al-Awwam from his father that when it was revealed: "Then, shall you be questioned that Day about the joy (you indulged in) (At-Takathur 8) Az-Zubair said: "Which joy shall we be questioned about? (We have nothing) but the two black (things): dates and water." On that he (the Messenger of Allah "Allah's blessing and peace be upon him") said: "No doubt, there will be (such joy as you will be asked about)."

4159- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (in a military expedition) and we were three hundred; and we were carrying our provisions on our necks (on account of being little in weight). Then, our provisions were about to be consumed that each man of us had no more than a single date (to sustain him for the whole day). It was said: O Abu Abdullah! What could a single date do with a man (for a whole day)? He said: No doubt, we came to know its significance when we lost it. Then, we came upon the sea, and behold! There was a big fish, ejected by the sea, from which we kept eating for eighteen days.

[13] What About Construction And Deconstruction

4160- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon us and we were setting right a bower belonging to us, thereupon he asked: "What is that (which you are doing)?" we said: "It is a bower belonging to us, and it was about to collapse; and we are mending it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not think but that the matter (of death) will be sooner than that."

4161- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a dome at the gate of the house of a man from the Ansar, thereupon he asked about it, and he was told that it was a dome built by a man from the Ansar. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Every (part of) property becomes like this (i.e. is spent in what is unnecessary) will have an evil effect on his owner on the Day of Judgement." When that news reached the Ansari man, he put it down. Later on, the Messenger of Allah "Allah's blessing and peace be upon him" came upon and did not find it, thereupon he asked about it, and he was told: "He

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4158 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ بْنِ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ يَحْيَىٰ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ، عَنْ أَبِيهِ؛ قَالَ: لَمَّا نَزَلَتْ: ﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ﴾ [التكاثر: 8] قَالَ الزُّبَيْرُ: وَأَيُّ نَعِيمٍ نُسْأَلُ عَنْهُ؟ وَإِنَّمَا هُوَ الأَسْوَدَانِ التَّمْرُ وَالْمَاءُ. قَالَ: «**أَمَا إِنَّهُ سَيَكُونُ**».

4159 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ ثَلاثُمِائَةٍ، نَحْمِلُ أَزْوَادَنَا عَلَى رِقَابِنَا. فَفَنِيَ أَزْوَادُنَا حَتَّى كَانَ يَكُونُ لِلرَّجُلِ مِنَّا تَمْرَةٌ. فَقِيلَ: يَا أَبَا عَبْدِ اللَّهِ وَأَيْنَ تَقَعُ التَّمْرَةُ مِنَ الرَّجُلِ؟ فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا. وَأَتَيْنَا الْبَحْرَ. فَإِذَا نَحْنُ بِحُوتٍ قَدْ قَذَفَهُ الْبَحْرُ. فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْماً.

13 ـ بابٌ في البِنَاءِ والخَرَابِ

4160 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي السَّفَرِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: مَرَّ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نُعَالِجُ خُصًّا لَنَا. فَقَالَ: «**مَا هٰذَا؟**» فَقُلْتُ: خُصٌّ لَنَا وَهَىٰ، نَحْنُ نُصْلِحُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا أُرَىٰ الأَمْرَ إِلاَّ أَعْجَلَ مِنْ ذٰلِكَ**».

4161 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عِيسَى بْنُ عَبْدِ الأَعْلَىٰ بْنِ أَبِي فَرْوَةَ. حَدَّثَنِي إِسْحَاقُ بْنُ أَبِي طَلْحَةَ عَنْ أَنَسٍ؛ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِقُبَّةٍ عَلَى بَابِ رَجُلٍ مِنَ الأَنْصَارِ. فَقَالَ: «**مَا هٰذِهِ؟**» قَالُوا: قُبَّةٌ بَنَاهَا فُلاَنٌ. قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ مَالٍ يَكُونُ هٰكَذَا، فَهُوَ وَبَالٌ عَلَى صَاحِبِهِ يَوْمَ الْقِيَامَةِ**». فَبَلَغَ الأَنْصَارِيَّ ذٰلِكَ. فَوَضَعَهَا. فَمَرَّ النَّبِيُّ ﷺ بَعْدُ. فَلَمْ يَرَهَا. فَسَأَلَ عَنْهَا. فَأُخْبِرَ أَنَّهُ وَضَعَهَا لِمَا بَلَغَهُ عَنْكَ. فَقَالَ: «**يَرْحَمُهُ اللَّهُ يَرْحَمُهُ اللَّهُ**».

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put it down on account of (the statement) that reached him from you." On that he said: "Allah's Mercy be upon him! Allah's Mercy be upon him!"

4162- It is narrated on the authority of Ibn Umar that he said: I saw myself during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", having built a house to save me from (the heat of) the sun, and screen me from rainfall, and none from amongst Allah's creation has helped me construct it.

4163- It is narrated on the authority of Harithah Ibn Mudarib that he said: We came to visit Khabbab (and enquire about his health), thereupon he said: "I've long been suffering, and had it not been for the fact that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not hope for death", surely, I would have hoped for death." He further said: "No doubt, a servant receives a reward for his entire spending, except what is spent on (building with the help of) dust or he said on the construction (of buildings)."

[14] Putting One's Trust (In Allah) And Being Certain (Of His Help)

4164- It is narrated on the authority of Umar that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If you put your trust in Allah as it should be, surely, He will give you sustenance, just as He sustains the birds, which go in the morning as hungry (with their bellies empty), and return in the evening with their bellies filled."

4165- It is narrated on the authority of both Habbah and Sawa', sons of Khalid that they said: We visited the Messenger of Allah "Allah's blessing and peace be upon him", and he was mending something, on which we helped him. Then he said: "Do not lose hope for sustenance as long as your heads move (i.e. as long as you are living): a man is born by his mother as (naked and) red-complexioned, with no crust (or garment) to cover him, and then, Allah Almighty provides him with livelihood."

4166- It is narrated on the authority of Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The heart of mankind is attached to a branch (of concerns) from every valley (of desires): whoever has his heart follow each desire, Allah will not care in whichever valley He will ruin him; and he, who puts his trust in Allah, He (Almighty) then suffices him the divergence (of concerns)."

4167- It is narrated on the authority of Jabir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:

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4162 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ عَنْ أَبِيهِ سَعِيدٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: لَقَدْ رَأَيْتُنِي مَعَ رَسُولِ اللَّهِ ﷺ بَنَيْتُ بَيْتاً يُكِنُّنِي مِنَ الْمَطَرِ وَيُكِنُّنِي مِنَ الشَّمْسِ. مَا أَعَانَنِي عَلَيْهِ خَلْقُ اللَّهِ تَعَالَى.

4163 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى. حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ؛ قَالَ: أَتَيْنَا خَبَّاباً نَعُودُهُ فَقَالَ: لَقَدْ طَالَ سُقْمِي. وَلَوْلاَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ تَتَمَنَّوُا الْمَوْتَ»** لَتَمَنَّيْتُهُ. وَقَالَ: **«إِنَّ الْعَبْدَ لَيُؤْجَرُ فِي نَفَقَتِهِ كُلِّهَا، إِلاَّ فِي التُّرَابِ»** أَوْ قَالَ: **«فِي الْبِنَاءِ»**.

14 ـ بَابُ التَّوَكُّلِ وَالْيَقِينِ

4164 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنِ ابْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ؛ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ. تَغْدُو خِمَاصاً، وَتَرُوحُ بِطَاناً»**.

4165 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ سَلاَّمٍ (ابْنِ شُرَحْبِيلَ)، أَبِي شُرَحْبِيلَ، عَنْ حَبَّةَ وَسَوَاءٍ، ابْنَيْ خَالِدٍ، قَالاَ: دَخَلْنَا عَلَى النَّبِيِّ ﷺ وَهُوَ يُعَالِجُ شَيْئاً. فَأَعَنَّاهُ عَلَيْهِ. فَقَالَ: **«لاَ تَيْأَسَا مِنَ الرِّزْقِ مَا تَهَزَّزَتْ رُؤُوسُكُمَا. فَإِنَّ الإِنْسَانَ تَلِدُهُ أُمُّهُ أَحْمَرَ، لَيْسَ عَلَيْهِ قِشْرٌ. ثُمَّ يَرْزُقُهُ اللَّهُ عَزَّ وَجَلَّ»**.

4166 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا أَبُو شُعَيْبٍ، صَالِحُ بْنُ رُزَيْقٍ الْعَطَّارُ. حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْجُمَحِيُّ عَنْ مُوسَى بْنِ عُلَيِّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْعَاصِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مِنْ قَلْبِ ابْنِ آدَمَ، بِكُلِّ وَادٍ، شُعْبَةً. فَمَنِ اتَّبَعَ قَلْبُهُ الشُّعَبَ كُلَّهَا، لَمْ يُبَالِ اللَّهُ بِأَيِّ وَادٍ أَهْلَكَهُ. وَمَنْ تَوَكَّلَ عَلَى اللَّهِ كَفَاهُ التَّشَعُّبَ»**.

4167 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ يَمُوتَنَّ أَحَدٌ مِنْكُمْ إِلاَّ وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ»**.

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"Let none of you die without thinking good of Allah (Almighty; and this is not achieved but by mending one's deeds)."

4168- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "A strong believer (who has power to do the deeds of goodness and patiently persevere on whatever trials and distresses to which he might be put) is better and much dearer to Allah than a weak believer, and be careful not to fail; and if you are overpowered by anything, you should say: "This is out of Allah's Decree, and He does what He wills"; and beware of (saying) "if", for indeed, "if" always opens (the gate for) Satan to do."

[15] The Wisdom

4169- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A word of wisdom acts as a lost thing sought after by a faithful believer; and once he finds it, he has more right to get it."

4170- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two (things, which might cause) pleasure, in which a lot of people are given to loss: the health and idleness."

4171- It is narrated on the authority of Abu Ayyub that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Instruct me in something, and make it short (statement, having the widest meaning)." On that he said: "If you stand in your prayer, offer a prayer of such as is going to bid farewell (i.e. as if it is the last prayer to be offered before death); and do not say anything (as bad as to force you) to apologize for it; and do not look forward to have what is in the possession of the people."

4172- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of such as heard wisdom (from a man), and did not relate from his companion but the worst of what he heard is like the example of such as went to a shepherd and says: "O shepherd! Give me one of your goats to slaughter." He said: "Go and catch hold of the ear of the best of them." But he went and caught hold of the ear of the dog of the sheep."

(...) The same is narrated on the authority of Hammad, through another chain of transmitters.

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4168 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ عَجْلاَنَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: **«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ. وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ. وَلاَ تَعْجِزْ. فَإِنْ غَلَبَكَ أَمْرٌ، فَقُلْ: قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ. وَإِيَّاكَ وَاللَّوْ. فَإِنَّ اللَّوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ»**.

15 ـ بَابُ الْحِكْمَةِ

4169 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ. حَيْثُمَا وَجَدَهَا، فَهُوَ أَحَقُّ بِهَا»**.

4170 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ»**.

4171 ـ **حدّثنا** مُحَمَّدُ بْنُ زِيَادٍ. حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ. حَدَّثَنِي عُثْمَانُ بْنُ جُبَيْرٍ، مَوْلَى أَبِي أَيُّوبَ، عَنْ أَبِي أَيُّوبَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ عَلِّمْنِي وَأَوْجِزْ. قَالَ: **«إِذَا قُمْتَ فِي صَلاَتِكَ، فَصَلِّ صَلاَةَ مُوَدِّعٍ. وَلاَ تَكَلَّمْ بِكَلاَمٍ تَعْتَذِرُ مِنْهُ. وَأَجْمِعِ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ»**.

4172 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَثَلُ الَّذِي يَجْلِسُ يَسْمَعُ الْحِكْمَةَ، ثُمَّ لاَ يُحَدِّثُ عَنْ صَاحِبِهِ إِلاَّ بِشَرِّ مَا يَسْمَعُ، كَمَثَلِ رَجُلٍ أَتَى رَاعِياً، فَقَالَ: يَا رَاعِي أَجْزِرْنِي شَاةً مِنْ غَنَمِكَ. قَالَ: اذْهَبْ فَخُذْ بِأُذُنِ خَيْرِهَا. فَذَهَبَ فَأَخَذَ بِأُذُنِ كَلْبِ الْغَنَمِ»**.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا مُوسَى. حَدَّثَنَا حَمَّادٌ. فَذَكَرَ نَحْوَهُ. وَقَالَ فِيهِ: **«بِأُذُنِ خَيْرِهَا شَاةً»**.

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[16] The Freedom From Arrogance; And What About Humility

4173- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None shall enter the Garden, in whose heart there is even (as little as) the weight of a mustard seed of arrogance; and none shall enter the fire, in whose heart there is even (as little as) the weight of a mustard seed of faith."

4174- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "Glory is My Lower Garment, and Magnificence is My Upper Garment; and whoever disputes with Me over anyone of them, I shall throw him into (the fire of) Hell."

4175- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "Glory is My Lower Garment, and Magnificence is My Upper Garment; and whoever disputes with Me over anyone of them, I shall throw him into (the fire of) Hell."

4176- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who behaves humbly and modestly even a degree for the Sake of Allah Almighty, Allah upgrades him a degree by it; and he, who shows pride a degree against Allah, Allah lowers him a degree by it until He makes him in the lowest bottom (of the fire of Hell)."

4177- It is narrated on the authority of Anas Ibn Malik that he said: It happened that a slave-girls from amongst the inhabitants of Medina would take the hand of the Messenger of Allah "Allah's blessing and peace be upon him", and he would not draw his hand from hers until she would go with him wherever she liked in (the sides of) Medina, in order to fulfill her need.

4178- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to visit the patient (in order to enquire about his health), follow the funeral procession, answer the invitation of the slave (who was permitted to do by his master), and ride the donkey (out of his modesty and humbleness); and on the day of both Quraizhah and An-Nadir, he was riding a donkey; and on the day of (the holy battle of) Khaibar, he was riding a donkey, having a noseband of fiber, and he was sitting on a saddle of fiber.

4179- It is narrated on the authority of Iyad Ibn Himar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us

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16 ـ بابُ البَرَاءَةُ مِنَ الكِبْرِ والتَّوَاضُعُ

4173 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، جَمِيعاً عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ. وَلاَ يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ»**.

4174 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَقُولُ اللَّهُ سُبْحَانَهُ: الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي. مَنْ نَازَعَنِي وَاحِداً مِنْهُمَا، أَلْقَيْتُهُ فِي جَهَنَّمَ»**.

4175 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ وَهَارُونُ بْنُ إِسْحَاقَ؛ قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَقُولُ اللَّهُ سُبْحَانَهُ: الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي. فَمَنْ نَازَعَنِي وَاحِداً مِنْهُمَا، أَلْقَيْتُهُ فِي النَّارِ»**.

4176 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحٰرِثِ؛ أَنَّ دَرَّاجاً حَدَّثَهُ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَنْ يَتَوَاضَعْ لِلَّهِ، سُبْحَانَهُ، دَرَجَةً، يَرْفَعْهُ اللَّهُ بِهِ دَرَجَةً. وَمَنْ يَتَكَبَّرْ عَلَى اللَّهِ دَرَجَةً، يَضَعْهُ اللَّهُ بِهِ دَرَجَةً. حَتَّى يَجْعَلَهُ فِي أَسْفَلِ السَّافِلِينَ»**.

4177 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا عَبْدُ الصَّمَدِ وَسَلْمُ بْنُ قُتَيْبَةَ؛ قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: إِنْ كَانَتِ الأَمَةُ مِنْ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللَّهِ ﷺ، فَمَا يَنْزِعُ يَدَهُ مِنْ يَدِهَا حَتَّى تَذْهَبَ بِهِ حَيْثُ شَاءَتْ مِنَ الْمَدِينَةِ، فِي حَاجَتِهَا.

4178 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا جَرِيرٌ عَنْ مُسْلِمٍ الأَعْوَرِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعُودُ الْمَرِيضَ، وَيُشَيِّعُ الْجِنَازَةَ، وَيُجِيبُ دَعْوَةَ الْمَمْلُوكِ، وَيَرْكَبُ الْحِمَارَ. وَكَانَ، يَوْمَ قُرَيْظَةَ وَالنَّضِيرِ، عَلَى حِمَارٍ. وَيَوْمَ خَيْبَرَ، عَلَى حِمَارٍ مَخْطُومٍ بِرَسَنٍ مِنْ لِيفٍ. وَتَحْتَهُ إِكَافٌ مِنْ لِيفٍ.

4179 ـ **حدّثنا** أَحْمَدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ. حَدَّثَنَا أَبِي عَنْ مَطَرٍ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ حِمَارٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ

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saying that "Allah Almighty has revealed to me that you should behave humbly and modestly (towards one another) so that none should feel proud over the other."

[17] What About Shyness

4180- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was more shy than even a virgin who is still screened; and whenever he disliked anything (the traces of) that would be visible on his face.

4181- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every religion has a (fundamental) morality; and the (fundamental) morality by which Islam is characterized is shyness."

4182- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every religion has a (fundamental) morality; and the (fundamental) morality by which Islam is characterized is shyness."

4183- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people has memorized, from the statements dating back to the early Prophets that "If you do not feel shy (of Allah and of the people), then, (it will be of no care to) do what you like."

4184- It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, shyness is out of faith, and (the people of) faith will be in the Garden; and obscenity is out of harshness, and (the people of) harshness will be in the fire (of Hell)."

4185- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Obscenity ever disfigures anything in which it exists; and shyness ever adorns anything in which it exists."

[18] What About Clemency

4186- It is narrated on the authority of Sahl Ibn Mu'adh Ibn Anas from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has control over his anger, even though he has power to carry it out, Allah Almighty will call him in the presence of all the creatures on the Day of Judgement, to give him the freedom to choose such of beautiful women with big lustrious eyes as he likes."

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خَطَبَهُمْ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَىٰ إِلَيَّ: أَنْ تَوَاضَعُوا حَتَّى لاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ».

17 ـ بَابُ الحَيَاءِ

4180 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُتْبَةَ، مَوْلَى لِأَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَشَدَّ حَيَاءً مِنْ عَذْرَاءَ فِي خِدْرِهَا. وَكَانَ، إِذَا كَرِهَ شَيْئاً، رُئِيَ ذٰلِكَ فِي وَجْهِهِ.

4181 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ يَحْيَىٰ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ دِينٍ خُلُقاً. وَخُلُقُ الإِسْلاَمِ الْحَيَاءُ».

4182 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ. حَدَّثَنَا صَالِحُ بْنُ حَيَّانَ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ دِينٍ خُلُقاً. وَإِنَّ خُلُقَ الإِسْلاَمِ الْحَيَاءُ».

4183 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عُقْبَةَ بْنِ عَمْرٍو، أَبِي مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ الأُولَى: إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ».

4184 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى. حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ مِنَ الإِيمَانِ. وَالإِيمَانُ فِي الْجَنَّةِ. وَالْبَذَاءُ مِنَ الْجَفَاءِ. وَالْجَفَاءُ فِي النَّارِ».

4185 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا كَانَ الْفُحْشُ فِي شَيْءٍ قَطُّ، إِلاَّ شَانَهُ. وَلاَ كَانَ الْحَيَاءُ فِي شَيْءٍ قَطُّ، إِلاَّ زَانَهُ».

18 ـ بَابُ الحِلْمِ

4186 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَظَمَ غَيْظاً، وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ، دَعَاهُ اللَّهُ عَلَى رُؤُوسِ الْخَلاَئِقِ يَوْمَ الْقِيَامَةِ، حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ».

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4187- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We were sitting in the house of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "The delegates of Banu Abd Al-Qais has come to you." None of us had seen that until they came and halted, and then they went to the Messenger of Allah "Allah's blessing and peace be upon him", and Al-Ashajj Al-Asri remained behind (for some time). Later on, he came and descended at a certain place, and made his mount kneel down, and put aside his garment. Then, he went to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Ashajj! You have two good characteristics which Allah loves: both forbearance and deliberateness." He asked: "O Messenger of Allah! Is it something on which I've been created (by nature), or is it something I've acquired?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Well, it is something on which you've been created (by nature)."

4188- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Ashajj Al-Asri: "You have two good characteristics which Allah loves: forbearance and shyness."

4189- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no dosage, more rewardable in the Sight of Allah, than that of anger, which a servant restrains seeking by that the Countenance of Allah."

[19] What About Sadness And Weeping

4190-It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I see what you see not, and hear what you hear not. No doubt, the heaven has moaned, and it has the right to moan (on account of the heavy burden it carries), for there is no place (even as small as is sufficient) for four fingers but that there is an angel in it, putting his forehead in prostration before (the Majesty and Glory of) Allah. By Allah! If you know what I know (of Allah's Perfect Power to punish you all once it is His desire to do so), you would laugh little, and weep more, nor will you take pleasure from women on the beds; and rather, you will come out to the courtyards (of your houses), raising your voices in supplication to Allah." By Allah, would that I am a tree to be cut off.

4191-It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you

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4187 ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا خَالِدُ بْنُ دِينَارٍ الشَّيْبَانِيُّ، عَنْ عُمَارَةَ الْعَبْدِيِّ. حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ؛ قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «**أَتَتْكُمْ وُفُودُ عَبْدِ الْقَيْسِ**» وَمَا يَرَى أَحَدٌ فِينَا نَحْنُ كَذٰلِكَ. إِذْ جَاءُوا فَنَزَلُوا. فَأَتَوْا رَسُولَ اللَّهِ ﷺ. وَبَقِيَ الأَشَجُّ الْعَصَرِيُّ. فَجَاءَ بَعْدُ. فَنَزَلَ مَنْزِلاً. فَأَنَاخَ رَاحِلَتَهُ، وَوَضَعَ ثِيَابَهُ جَانِباً. ثُمَّ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**يَا أَشَجُّ إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمَ وَالتُّؤَدَةَ**». قَالَ: يَا رَسُولَ اللَّهِ أَشَيْءٌ جُبِلْتُ عَلَيْهِ، أَمْ شَيْءٌ حَدَثَ لِي؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**بَلْ شَيْءٌ جُبِلْتَ عَلَيْهِ**».

4188 ـ **حدّثنا** أَبُو إِسْحَاقَ الْهَرَوِيُّ. حَدَّثَنَا الْعَبَّاسُ بْنُ الْفَضْلِ الأَنْصَارِيُّ. حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ. حَدَّثَنَا أَبُو جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِلأَشَجِّ الْعَصَرِيِّ: «**إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمَ وَالْحَيَاءَ**».

4189 ـ **حدّثنا** زَيْدُ بْنُ أَخْزَمَ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ جُرْعَةٍ أَعْظَمُ أَجْراً عِنْدَ اللَّهِ، مِنْ جُرْعَةِ غَيْظٍ، كَظَمَهَا عَبْدٌ ابْتِغَاءَ وَجْهِ اللَّهِ**».

19 ـ بَابُ الْحُزْنِ وَالْبُكَاءِ

4190 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. أَنْبَأَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي أَرَى مَا لاَ تَرَوْنَ، وَأَسْمَعُ مَا لاَ تَسْمَعُونَ. إِنَّ السَّمَاءَ أَطَّتْ وَحَقَّ لَهَا أَنْ تَئِطَّ. مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلاَّ وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِداً لِلَّهِ. وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً. وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ. وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى اللَّهِ**» وَاللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ.

4191 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً**».

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know what I know (of Allah's Perfect Power to punish you all once it is His desire to do so), you would laugh little, and weep more."

4192- It is narrated on the authority of Amir Ibn Abdullah Ibn Az-Zubair from his father that he reported that there were but four years between their embracing Islam and the revelation of the following Holy Verse, in which Allah Almighty blames them: "Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors." (Al-Hadid 16)

4193- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not laugh so much, for laughing so much causes the heart to be (to hard to be effected by admonition as if it is) dead."

4194- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: Recite (the Qur'an) to me!" I recited to him from the Surah of Women until when I came to His saying: "How then if We brought from each People a witness, and We brought you as a witness against these People" (41) I looked at him and behold! His eyes were overflowing with tears.

4195- It is narrated on the authority of Al-Bara' that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" in a funeral procession, thereupon he sat on the edge of the grave, and started weeping until the dust was wetted by his (tears) and then he said: "O my brothers! It is for the like of this that you should get ready (with your good deeds)!"

4196- It is narrated on the authority of Sa'd Ibn Abu Waqqas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should weep (by way of admonition); and in case you fail to weep, (at least) you should cause yourselves to weep."

4197- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no believing servant, from whose eyes tears come out, even though as little as the head of a fly, and then touches his face, but that Allah Almighty will forbid it to the fire (of Hell)."

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4192 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ عَنْ مُوسَى بْنِ يَعْقُوبَ الزَّمْعِيِّ، عَنْ أَبِي حَازِمٍ؛ أَنَّ عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ لَمْ يَكُنْ بَيْنَ إِسْلاَمِهِمْ وَبَيْنَ أَنْ نَزَلَتْ هٰذِهِ الآيَةُ، يُعَاتِبُهُمُ اللَّهُ بِهَا، إِلاَّ أَرْبَعُ سِنِينَ ﴿وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ﴾ [الحديد: 16].

4193 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلَفٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تُكْثِرُوا الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ»**.

4194 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: **«اقْرَأْ عَلَيَّ»** فَقَرَأْتُ عَلَيْهِ بِسُورَةِ النِّسَاءِ. حَتَّى إِذَا بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ [النساء: 41] فَنَظَرْتُ إِلَيْهِ، فَإِذَا عَيْنَاهُ تَدْمَعَانِ.

4195 ـ **حدّثنا** الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا أَبُو رَجَاءٍ الْخُرَاسَانِيُّ عَنْ مُحَمَّدِ بْنِ مَالِكٍ، عَنِ الْبَرَاءِ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي جِنَازَةٍ. فَجَلَسَ عَلَى شَفِيرِ الْقَبْرِ. فَبَكَىٰ، حَتَّى بَلَّ الثَّرَىٰ. ثُمَّ قَالَ: **«يَا إِخْوَانِي لِمِثْلِ هٰذَا فَأَعِدُّوا»**.

4196 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا أَبُو رَافِعٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ السَّائِبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«ابْكُوا. فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا»**.

4197 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ وَإِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنِي حَمَّادُ بْنُ أَبِي حُمَيْدٍ الزُّرَقِيُّ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا مِنْ عَبْدِ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ، وَإِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ، مِنْ خَشْيَةِ اللَّهِ، ثُمَّ تُصِيبُ شَيْئاً مِنْ حُرِّ وَجْهِهِ؛ إِلاَّ حَرَّمَهُ اللَّهُ عَلَى النَّارِ»**.

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[20] Guarding The Deed Strictly

4198- It is narrated on the authority of A'ishah that she said: I said: "O Messenger of Allah! (Does the statement) "And those who dispense their Charity with their hearts full of fear" (Al-Mu'minun 60) refer to such as commits adultery and theft, and drinks the intoxicants?" he said: "No O daughter of Abu Bakr (or daughter of As-Siddiq)! But it refers to such as offers prayer, observes fasts, and gives in charity, even though he is afraid those (deeds) might not be accepted from him (by Allah)."

4199- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, the deeds are like a vessel (of fruits): if its lower part is good, then, its upper part will be good; and if its lower part is bad, then, its upper part will be bad."

4200- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant offers prayer perfectly, whether in public or in secrecy, Allah Almighty will say: "This is truly My servant (for he offers prayer perfectly out of sincerity and faithfulness and not by way of showing off)!"

4201- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do (good) deeds that are within your capacity, and strictly adhere to that, for the deed of anyone of you (alone) will never deliver him (from the fire of Hell)." They said: "And even you O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "And even I, unless Allah comprehends me with His Mercy and Bounty."

[21] What About Showing Off And Seeking For Reputation

4202- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I'm the Most Independent of having partners to be ascribed to Me; so, he, who does a deed for Me, in which He joins anything else, I'm free from it: let it then be for such as he joins (in it)!"

4203- It is narrated on the authority of Abu Sa'd Ibn Abu Fadalah Al-Ansari, and he was one of the companions of the Prophet, that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah Almighty gathers the foremost and the last (of creatures) on the Day of Judgement, a Day in which there is no doubt, a Caller will call publicly: "Let such as joined in a deed he made for Allah anything else (with Allah)

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20 ـ بابُ التَّوَقِّي عَلَى العَمَلِ

4198 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ الْهَمْدَانِيِّ، عَنْ عَائِشَةَ؛ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ ﴿وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ﴾ [المؤمنون: 60] أَهُوَ الَّذِي يَزْنِي وَيَسْرِقُ وَيَشْرَبُ الْخَمْرَ؟ قَالَ: «لاَ. يَا بِنْتَ أَبِي بَكْرٍ. (أَوْ يَا بِنْتَ الصِّدِّيقِ) وَلٰكِنَّهُ الرَّجُلُ يَصُومُ وَيَتَصَدَّقُ وَيُصَلِّي، وَهُوَ يَخَافُ أَنْ لاَ يُتَقَبَّلَ مِنْهُ».

4199 ـ **حدّثنا** عُثْمَانُ بْنُ إِسْمَاعِيلَ بْنِ عِمْرَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ. حَدَّثَنِي أَبُو عَبْدِ رَبٍّ؛ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّمَا الأَعْمَالُ كَالْوِعَاءِ. إِذَا طَابَ أَسْفَلُهُ، طَابَ أَعْلاَهُ. وَإِذَا فَسَدَ أَسْفَلُهُ، فَسَدَ أَعْلاَهُ**».

4200 ـ **حدّثنا** كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ عَنْ وَرْقَاءَ بْنِ عُمَرَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ذَكْوَانَ، أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْعَبْدَ إِذَا صَلَّى فِي الْعَلاَنِيَةِ فَأَحْسَنَ، وَصَلَّى فِي السِّرِّ فَأَحْسَنَ ـ قَالَ اللَّهُ عَزَّ وَجَلَّ: هٰذَا عَبْدِي حَقًّا**».

4201 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَى؛ قَالاَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**قَارِبُوا وَسَدِّدُوا. فَإِنَّهُ لَيْسَ أَحَدٌ مِنْكُمْ بِمُنْجِيهِ عَمَلُهُ**». قَالُوا: وَلاَ أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «**وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ**».

21 ـ بابُ الرِّيَاءِ والسُّمْعَةِ

4202 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ. فَمَنْ عَمِلَ لِي عَمَلاً أَشْرَكَ فِيهِ غَيْرِي، فَأَنَا مِنْهُ بَرِيءٌ. وَهُوَ لِلَّذِي أَشْرَكَ**».

4203 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ، وَإِسْحَاقُ بْنُ مَنْصُورٍ؛ حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ. أَنْبَأَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ. أَخْبَرَنِي أَبِي عَنْ زِيَادِ بْنِ مِينَاءَ عَنْ أَبِي سَعْدِ بْنِ أَبِي فَضَالَةَ الأَنْصَارِيِّ، وَكَانَ مِنَ الصَّحَابَةِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا جَمَعَ اللَّهُ الأَوَّلِينَ وَالآخِرِينَ، يَوْمَ الْقِيَامَةِ، لِيَوْمٍ لاَ رَيْبَ فِيهِ، نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ لَهُ لِلَّهِ، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ. فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ**».

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ask for its reward (that thing which he joined) other than Allah, for Allah is the Most Independent to have partners (to be joined with Him).""

4204- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us and we were discussing (the matter of) Ad-Dajjal of bulged out eye, thereupon he said: "Should I not tell you of that, which I fear for you more than Ad-Dajjal of bulged out eye?" we said: "Yes." He said: "It is the hidden paganism, i.e. that a man would stand up to offer prayer, which he adorns (with good acts) on account of seeing another one looking at him."

4205- It is narrated on the authority of Shaddad Ibn Aws that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What I fear most for my nation is to join things (in worship) with Allah: I do not say that they will worship the sun or the moon, or even an idol, but it is that they do deeds for things other than Allah, and have hidden lust (for women and property, no matter illegal it might be)."

4206- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does a deed in order to be heard of by men, Allah rewards him with what causes him to be heard of by men; and whoever does a deed in order to be seen of men, Allah rewards him with what causes him to be seen of men."

4207- It is narrated on the authority of Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does a deed in order to be seen of men, Allah rewards him with what causes him to be seen of men; and whoever does a deed in order to be heard of by men, Allah rewards him with what causes him to be heard of by men."

[22] What About The Envy

4208- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no envy but in two things: a man whom Allah gives property, and causes him to spend it on what is right; and a man whom Allah gives wisdom, with the help of which he judges (among the people), and in which he instructs them."

4209- It is narrated on the authority of Salim from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no envy but in two things: a man whom Allah gives the Holy Qur'an, with which he stands (and acts upon) during the watches of night

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4204 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ نَتَذَاكَرُ الْمَسِيحَ الدَّجَّالَ. فَقَالَ: **«أَلاَ أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَّالِ؟»** قَالَ: قُلْنَا: بَلَىٰ. فَقَالَ: **«الشِّرْكُ الْخَفِيُّ: أَنْ يَقُومَ الرَّجُلُ يُصَلِّي فَيُزَيِّنُ صَلاَتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ»**.

4205 ـ **حدّثنا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا رَوَّادُ بْنُ الْجَرَّاحِ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ شَدَّادِ بْنِ أَوْسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَخْوَفَ مَا أَتَخَوَّفُ عَلَى أُمَّتِي الإِشْرَاكُ بِاللَّهِ. أَمَا إِنِّي لَسْتُ أَقُولُ يَعْبُدُونَ شَمْساً وَلاَ قَمَراً وَلاَ وَثَناً. وَلٰكِنْ أَعْمَالاً لِغَيْرِ اللَّهِ، وَشَهْوَةً خَفِيَّةً»**.

4206 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ؛ قَالاَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ يُسَمِّعْ، يُسَمِّعِ اللَّهُ بِهِ. وَمَنْ يُرَاءِ، يُرَاءِ اللَّهُ بِهِ»**.

4207 ـ **حدّثنا** هَارُونُ بْنُ إِسْحَاقَ. حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ جُنْدَبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ يُرَاءِ، يُرَاءِ اللَّهُ بِهِ. وَمَنْ يُسَمِّعْ يُسَمِّعِ اللَّهُ بِهِ»**.

22 ـ بابُ الحَسَدِ

4208 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ. وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا»**.

4209 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ، قَالاَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ. وَرَجُلٌ آتَاهُ اللَّهُ مَالاً، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ»**.

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and day; and a man whom Allah gives property, which he spends (on what is right) during the parts of night and day."

4210- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The envy devours the good deeds, in the same way as the flame eats up the fire wood. The charity plots out the sin in the same way as the water extinguishes the fire. The prayer is the light of the faithful believer; and the fasting acts as a shield from the fire (of Hell)."

[23] What About Transgression

4211- It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no sin, more fitting to cause Allah to hasten on the punishment for such as commits it in the world, let alone whatever punishment He saves for him in the hereafter than the transgression and severing relations with one's kith and kin."

4212- It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (fastest items of) good to result in reward are dutifulness and kindness, and keeping good relations with one's kith and kin; and the fastest (items of) evil to cause punishment are the transgression and severing relations with one's kith and kin."

4213- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Sufficient to a man for evil is to look down upon his Muslim brother."

4214- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has revealed to me that you should behave humbly and modestly (towards one another), and let none of you transgress over another!"

[24] What About The Piety And God-Fearingness

4215- It is narrated on the authority of Atiyyah As-Sa'di, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant will not attain the level of god-fearingness until he leaves that in which there is no harm for fear of falling into that in which there is harm." (i.e. let not him be accustomed to the pleasures and delights, whatsoever lawful lest that would lead him to those which are unlawful).

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4210 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ وَأَحْمَدُ بْنُ الأَزْهَرِ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عِيسَى بْنِ أَبِي عِيسَى الْحَنَّاطِ، عَنْ أَبِي الزِّنَادِ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ، كَمَا تَأْكُلُ النَّارُ الْحَطَبَ. وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ، كَمَا يُطْفِىءُ الْمَاءُ النَّارَ. وَالصَّلاَةُ نُورُ الْمُؤْمِنِ. وَالصِّيَامُ جُنَّةٌ مِنَ النَّارِ»**.

23 ـ بابُ البَغْيِ

4211 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَابْنُ عُلَيَّةَ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللَّهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الآخِرَةِ، مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»**.

4212 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا صَالِحُ بْنُ مُوسَى عَنْ مُعَاوِيَةَ بْنِ إِسْحَاقَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَسْرَعُ الْخَيْرِ ثَوَاباً، الْبِرُّ وَصِلَةُ الرَّحِمِ. وَأَسْرَعُ الشَّرِّ عُقُوبَةً، الْبَغْيُ وَقَطِيعَةُ الرَّحِمِ»**.

4213 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدٍ الْمَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى بَنِي عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«حَسْبُ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ»**.

4214 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا عَمْرُو بْنُ الْحٰرِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ أَوْحَى إِلَيَّ: أَنْ تَوَاضَعُوا. وَلاَ يَبْغِي بَعْضُكُمْ عَلَى بَعْضٍ»**.

24 ـ بابُ الوَرَعِ والتَّقْوَى

4215 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا أَبُو عَقِيلٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ. حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ وَعَطِيَّةُ بْنُ قَيْسٍ عَنْ عَطِيَّةَ السَّعْدِيِّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ، حَتَّى يَدَعَ مَا لاَ بَأْسَ بِهِ، حَذَراً لِمَا بِهِ الْبَأْسُ»**.

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4216- It is narrated on the authority of Abdullah Ibn Amr that he said: It was said to the Messenger of Allah "Allah's blessing and peace be upon him": "Which among the people is the best?" he said: "Everyone of clean heart and true speech." They said: "As to the one of true speech, we know him: what then about the one of clean heart?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who is god-fearing, pure, in whose (heart) there is no sin, nor transgression, nor resentment, nor envy."

4217- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah! Be god-fearing so that you would become the best worshipper among the people; and be well-satisfied (with whatever you receive) so that you would become the most thankful (to Allah) among the people; and love for the people the same as you love for yourself, so that you would become a faithful believer; and be a good neighbour to such as living in your neighbourhood so that you would become a (good) Muslim; and do not laugh so much, for laughing so much causes the heart to be (as hard as if it is) dead."

4218- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no mind much better than that which disposes (and arranges the affairs); nor is there piety much better than that which leads one to desist (from what is forbidden); nor is there honour much better than the good manners."

4219- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The honour (among the people) results from the property; and the generosity (in the Sight of Allah) is the god-fearingness."

4220- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, I know a (Holy) statement, and if the people act upon it, it will be sufficient for them (in both the world and the hereafter)." They asked: "O Messenger of Allah! Which statement is it?" he said: "(Allah's saying) "And for those who fear Allah, He (ever) prepares a way out."" (At-Talaq 2)

[25] What About The Good Praise

4221- It is narrated on the authority of Abu Bakr Ibn Abu Zuhair Ath-Thaqafi from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us at Nabawah in Ta'if

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4216 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ. حَدَّثَنَا مُغِيثُ بْنُ سُمَيٍّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «**كُلُّ مَخْمُومِ الْقَلْبِ، صَدُوقِ اللِّسَانِ**». قَالُوا: صَدُوقُ اللِّسَانِ، نَعْرِفُهُ. فَمَا مَخْمُومُ الْقَلْبِ؟ قَالَ: «**هُوَ التَّقِيُّ النَّقِيُّ. لاَ إِثْمَ فِيهِ وَلاَ بَغْيَ وَلاَ غِلَّ وَلاَ حَسَدَ**».

4217 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي رَجَاءٍ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَا أَبَا هُرَيْرَةَ كُنْ وَرِعاً، تَكُنْ أَعْبَدَ النَّاسِ. وَكُنْ قَنِعاً، تَكُنْ أَشْكَرَ النَّاسِ. وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ، تَكُنْ مُؤْمِناً. وَأَحْسِنْ جِوَارَ مَنْ جَاوَرَكَ، تَكُنْ مُسْلِماً. وَأَقِلَّ الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ**».

4218 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ رُمْحٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنِ الْمَاضِي بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ عَقْلَ كَالتَّدْبِيرِ. وَلاَ وَرَعَ كَالْكَفِّ. وَلاَ حَسَبَ كَحُسْنِ الْخُلُقِ**».

4219 ـ **حدّثنا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا سَلاَّمُ بْنُ أَبِي مُطِيعٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْحَسَبُ الْمَالُ. وَالْكَرَمُ التَّقْوَىٰ**».

4220 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ أَبِي السَّلِيلِ ضُرَيْبِ بْنِ نُقَيْرٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي لأَعْرِفُ كَلِمَةً**» وَقَالَ عُثْمَانُ: «**آيَةً لَوْ أَخَذَ النَّاسُ كُلُّهُمْ بِهَا، لَكَفَتْهُمْ**» قَالُوا: يَا رَسُولَ اللَّهِ أَيَّةُ آيَةٍ؟ قَالَ: ﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا﴾ [الطلاق: 2].

25 ـ بَابُ الثَّنَاءِ الْحَسَنِ

4221 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أُمَيَّةَ بْنِ صَفْوَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي زُهَيْرٍ الثَّقَفِيِّ، عَنْ أَبِيهِ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ بِالنَّبَاوَةِ أَوِ الْبَنَاوَةِ (قَالَ: وَالنَّبَاوَةُ مِنَ الطَّائِفِ) قَالَ:

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saying: "You are about to be able to know (and distinguish) the inhabitants of the Garden from the denizens of the fire (of Hell)." They asked: "By which thing are we able to distinguish them) O Messenger of Allah?" he said: "By the commendation (you give to the good ones among them) and the condemnation (you give to the evil ones among them): no doubt, you are Allah's witnesses over one another (on earth)."

4222- It is narrated on the authority of Kulthum Al-Khuza'i that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! How do I know that I've done well if I really have done well, and that I've done evil if I really have done evil?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If your neighbours say that you have done well, you really have done well; and if they say that you have done evil, you really have done evil."

4223- It is narrated on the authority of Abdullah that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "How do I know that I've done well, and that I've done evil?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you hear your neighbours saying that you have done well, you really have done well; and if you hear them saying that you have done evil, you really have done evil."

4224- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Such as of) the inhabitants of the Garden is the one whose ears Allah fills with the people's commendation of him and he is hearing that (during his lifetime); and (such as of) the denizens of the fire is the one, whose ears Allah fills with the people's condemnation of him, and he is hearing (during his lifetime)."

4225- It is narrated on the authority of Abu Dharr that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "What about such as does a deed therewith he seeks (the Countenance of) Allah, and even though the people love him for it?" on that he said: "That is the glad tidings the faithful believers receives in advance (in the world)."

4226- It is narrated on the authority of Abu Hurairah that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I do a deed (in secrecy), but it comes to be known publicly, and this might appeal me (since it motivates others to copy it)."

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«يُوشِكُ أَنْ تَعْرِفُوا أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ». قَالُوا: بِمَ ذَاكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «بِالثَّنَاءِ الْحَسَنِ وَالثَّنَاءِ السَّيِّىءِ. أَنْتُمْ شُهَدَاءُ اللَّهِ، بَعْضُكُمْ عَلَى بَعْضٍ».

4222 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ كُلْثُومٍ الْخُزَاعِيِّ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ. فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ، أَنِّي قَدْ أَحْسَنْتُ. وَإِذَا أَسَأْتُ، أَنِّي قَدْ أَسَأْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ جِيرَانُكَ: قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ. وَإِذَا قَالُوا: إِنَّكَ قَدْ أَسَأْتَ، فَقَدْ أَسَأْتَ».

4223 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ: كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ وَإِذَا أَسَأْتُ؟ قَالَ النَّبِيُّ ﷺ: «إِذَا سَمِعْتَ جِيرَانَكَ يَقُولُونَ: أَنْ قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ. وَإِذَا سَمِعْتَهُمْ يَقُولُونَ: قَدْ أَسَأْتَ، فَقَدْ أَسَأْتَ».

4224 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَى وَزَيْدُ بْنُ أَخْزَمَ، قَالاَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا أَبُو هِلاَلٍ. حَدَّثَنَا عُقْبَةُ بْنُ أَبِي ثُبَيْتٍ عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَهْلُ الْجَنَّةِ مَنْ مَلأَ اللَّهُ أُذُنَيْهِ مِنْ ثَنَاءِ النَّاسِ خَيْراً، وَهُوَ يَسْمَعُ. وَأَهْلُ النَّارِ مَنْ مَلأَ أُذُنَيْهِ مِنْ ثَنَاءِ النَّاسِ شَرًّا، وَهُوَ يَسْمَعُ».

4225 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَعْمَلُ الْعَمَلَ لِلَّهِ، فَيُحِبُّهُ النَّاسُ عَلَيْهِ؟ قَالَ: «ذَلِكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ».

4226 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا سَعِيدُ بْنُ سِنَانٍ، أَبُو سِنَانٍ الشَّيْبَانِيُّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنِّي أَعْمَلُ الْعَمَلَ، فَيُطَّلَعُ عَلَيْهِ، فَيُعْجِبُنِي؟ قَالَ: «لَكَ أَجْرَانِ: أَجْرُ السِّرِّ وَأَجْرُ الْعَلاَنِيَةِ».

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On that he said: "You will receive a double reward: that of (doing it in) secrecy and that of (its becoming known in) public."

[26] What About The Intention

4227- It is narrated on the authority of Umar Ibn Al-Khattab that he said while addressing the people: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (rewards of the) deeds depend upon the intentions. In this way, one has only what he intends. So, he, who immigrated to Allah and his Messenger, would have his immigration be to Allah and his Messenger; and he, who immigrated to a certain world (benefit) to gain, or a certain woman to marry, would have his emigration be only to what he left for."

4228- It is narrated on the authority of Abu Kabshah Al-Anmari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of (the people of) this nation is like the example of four persons: a man whom Allah gives both property and knowledge, upon which he acts in his property, which he spends on what is right; and a man whom Allah gives knowledge but He gives him no property, thereupon he says: "Had I been given the like of what so and so had been given, surely, I would have done in it (the property) the same as he does."" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both are equal in the reward; and a man whom Allah gives property, but He gives him no knowledge, and he misuses his property, which he spends on what is wrong; and a man whom Allah gives neither knowledge nor property, thereupon he says: "Had I been given the like of what so and so had been given, surely, I would have done in it (the property) the same as he does."" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both are equal in the sin."

(...) The same is narrated on the authority of Ibn Abu Kabshah from his father from the Messenger of Allah "Allah's blessing and peace be upon him", trough another chain of transmitters.

4229- It is narrated on the authority of Abu Hurairah that he said: "Surely, the people will be raised from dead according to their real intentions."

4230- It is narrated on the authority of Jabir that he said: "Verily, the people will be mustered (in the hereafter) according to their real intentions."

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26 ـ بابُ النِّيَّةِ

4227 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالاَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ؛ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ التَّيْمِيَّ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ؛ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ، وَهُوَ يَخْطُبُ النَّاسَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ. وَلِكُلِّ امْرِىءٍ مَا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ. وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»**.

4228 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي كَبْشَةَ الأَنْمَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَثَلُ هٰذِهِ الأُمَّةِ كَمَثَلِ أَرْبَعَةِ نَفَرٍ: رَجُلٌ آتَاهُ اللَّهُ مَالاً وَعِلْماً. فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ، يُنْفِقُهُ فِي حَقِّهِ. وَرَجُلٍ آتَاهُ اللَّهُ عِلْماً وَلَمْ يُؤْتِهِ مَالاً. فَهُوَ يَقُولُ: لَوْ كَانَ لِي مِثْلُ هٰذَا، عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ»**. قَالَ رَسُولُ اللَّهِ ﷺ: **«فَهُمَا فِي الأَجْرِ سَوَاءٌ. وَرَجُلٌ آتَاهُ اللَّهُ مَالاً وَلَمْ يُؤْتِهِ عِلْماً. فَهُوَ يَخْبِطُ فِي مَالِهِ، يُنْفِقُهُ فِي غَيْرِ حَقِّهِ. وَرَجُلٍ لَمْ يُؤْتِهِ اللَّهُ عِلْماً وَلاَ مَالاً. فَهُوَ يَقُولُ: لَوْ كَانَ لِي مِثْلُ هٰذَا عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ»** قَالَ رَسُولُ اللَّهِ ﷺ: **«فَهُمَا فِي الْوِزْرِ سَوَاءٌ»**.

حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ الْمَرْوَزِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ (مُعَمَّرٌ) عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنِ ابْنِ أَبِي كَبْشَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُفَضَّلٍ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنِ ابْنِ أَبِي كَبْشَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

4229 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ وَمُحَمَّدُ بْنُ يَحْيَى، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا يُبْعَثُ النَّاسُ عَلَى نِيَّاتِهِمْ»**.

4230 ـ **حدّثنا** زُهَيْرُ بْنُ مُحَمَّدٍ. أَنْبَأَنَا زَكَرِيَّا بْنُ عَدِيٍّ. أَنْبَأَنَا شَرِيكٌ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يُحْشَرُ النَّاسُ عَلَى نِيَّاتِهِمْ»**.

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[27] What About The Hope And The Appointed Term

4231- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" drew a square, in the middle of which he drew a line, and many lines on both its sides, and a further line extending from the square, and then he asked: "Do you know what is that?" they said: "Allah and His Messenger have much more knowledge." On that he said: "This middle line is the man,, and those lines on both its sides are the different states and ailments which snatch him from all sides: if anyone fails to affect him, the other will surely afflict him; and the square line acts as the appointed term surrounding him; and the outside line acts as the hope (he has for having as long life as it could be)."

4232- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is mankind, and this is his appointed term near his nape." He then stretched his hand in front of his nape and said: "How far then his hope is!"

4233- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The heart of the old one remains (as strongly willing as that of) a young man in love for two things: the love for a long life, and the love for much property."

4234- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mankind becomes very old, even though two of his characteristics remain young: his eagerness to have as much property (as it could be), and his yearning for having long life."

4235- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If mankind has two valleys of gold, he will have a desire for a third to be added to them, and nothing barring dust fills his inside; and Allah turns in repentance to such as turns in repentance to Him."

4236- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The average of lifetime of (the majority of the people of) my nation is between sixty and seventy; and only a few among them could go beyond that (scale)."

[28] Doing The Deeds Regularly

4237- It is narrated on the authority of Umm Salamah that she said: By Him Who has taken away the soul of the Messenger of Allah "Allah's

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27 ـ بابُ الأَمَلِ والأَجَلِ

4231 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا سُفْيَانُ. حَدَّثَنِي أَبِي عَنْ أَبِي يَعْلَىٰ، عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ خَطَّ خَطًّا مُرَبَّعاً. وَخَطًّا وَسَطَ الْخَطِّ الْمُرَبَّعِ. وَخُطُوطاً إِلَى جَانِبِ الْخَطِّ الَّذِي وَسَطَ الْخَطَّ الْمُرَبَّعِ. وَخَطًّا خَارِجاً مِنَ الْخَطِّ الْمُرَبَّعِ. فَقَالَ: «**أَتَدْرُونَ مَا هٰذَا؟**» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «**هٰذَا الإِنْسَانُ الْخَطُّ الأَوْسَطُ. وَهٰذِهِ الْخُطُوطُ إِلَى جَنْبِهِ الأَعْرَاضُ تَنْهَشُهُ (أَوْ تَنْهَسُهُ) مِنْ كُلِّ مَكَانٍ. فَإِنْ أَخْطَأَهُ هٰذَا، أَصَابَهُ هٰذَا. وَالْخَطُّ الْمُرَبَّعُ الأَجَلُ الْمُحِيطُ. وَالْخَطُّ الْخَارِجُ الأَمَلُ**».

4232 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ؛ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**هٰذَا ابْنُ آدَمَ، وَهٰذَا أَجَلُهُ، عِنْدَ قَفَاهُ**» وَبَسَطَ يَدَهُ أَمَامَهُ. ثُمَّ قَالَ: «**وَثَمَّ أَمَلُهُ**».

4233 ـ **حدّثنا** أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**قَلْبُ الشَّيْخِ شَابٌّ فِي حُبِّ اثْنَتَيْنِ: فِي حُبِّ الْحَيَاةِ وَكَثْرَةِ الْمَالِ**».

4234 ـ **حدّثنا** بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ. حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَهْرَمُ ابْنُ آدَمَ وَيَشِبُّ مِنْهُ اثْنَتَانِ: الْحِرْصُ عَلَى الْمَالِ، وَالْحِرْصُ عَلَى الْعُمُرِ**».

4235 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَوْ أَنَّ لابْنِ آدَمَ وَادِيَيْنِ مِنْ مَالٍ، لأَحَبَّ أَنْ يَكُونَ مَعَهُمَا ثَالِثٌ. وَلاَ يَمْلأُ نَفْسَهُ إِلاَّ التُّرَابُ. وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ**».

4236 ـ **حدّثنا** الْحَسَنُ بْنُ عَرَفَةَ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ. وَأَقَلُّهُمْ مَنْ يَجُوزُ ذٰلِكَ**».

28 ـ بابُ المُدَاوَمَةِ عَلَى العَمَلِ

4237 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: وَالَّذِي ذَهَبَ بِنَفْسِهِ ﷺ، مَا مَاتَ حَتَّى كَانَ أَكْثَرُ صَلاَتِهِ وَهُوَ جَالِسٌ. وَكَانَ أَحَبَّ الأَعْمَالِ إِلَيْهِ، الْعَمَلُ الصَّالِحُ الَّذِي يَدُومُ عَلَيْهِ الْعَبْدُ، وَإِنْ كَانَ يَسِيراً.

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blessing and peace be upon him", he did not die before he offered the greatest portion of his prayers as sitting; and the good deed was the dearest to him, which a servant would do regularly, whatsoever little.

4238- It is narrated on the authority of A'ishah that she said: There was a woman with me when the Messenger of Allah "Allah's blessing and peace be upon him" entered upon me and asked: "Who is she?" I said: "She is so and so: she does not sleep (at night) on account of her (long standing for supererogatory) prayers, in which she celebrates (the Praises of) Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep silent (of praising her)! Do the deeds which are within your capacity (without overtaxing yourself): by Allah, Allah does not get tired (of giving rewards) but (surely) you will get tired (of doing deeds)." She further said: The (deed of) religion that was the dearest to him was that which one would do regularly.

4239- It is narrated on the authority of Hanzalah Al-Katib At-Tamimi Al-Usaidi that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him", and we made a mention of both the Garden and the fire, (and the assurance of our faith in became present to us) that we seemed as we had seen them with certainty. Then, I stood up and came to my wife and children, and I went on laughing and playing (with them); and when I remembered the very state in which we were (with the Messenger of Allah "Allah's blessing and peace be upon him") I got up and came out, thereupon I met Abu Bakr and said to him: "I've proved hypocrite! I've proved hypocrite!" Abu Bakr said: "We all do that (which you've done, in which there is no hypocrisy." Then, Hanzalah went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that, thereupon he said: "O Hanzalah! Had you remained in the very state in which you are when you are sitting with me, surely, the angels would have shaken hands with you on your beds or on your ways. O Hanzalah! Keep yourselves for an hour (in the presence of the assurance of both Garden and Hell), and another hour (in the state of absence of that)!"

4240- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do the deeds that are within your capacity, for the best deed is that done regularly, no matter little it might be."

4241- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was offering prayer on a rock, and then, he continued his way towards Mecca, and remained for a long time before he turned away

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4238 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَتْ عِنْدِي امْرَأَةٌ. فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ. فَقَالَ: «**مَنْ هٰذِهِ؟**» قُلْتُ: فُلاَنَةُ. لاَ تَنَامُ (تَذْكُرُ مِنْ صَلاَتِهَا) فَقَالَ النَّبِيُّ ﷺ: «**مَهْ. عَلَيْكُمْ بِمَا تُطِيقُونَ. فَوَاللَّهِ لاَ يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا**» قَالَتْ: وَكَانَ أَحَبَّ الدِّينَ إِلَيْهِ الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ.

4239 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ حَنْظَلَةَ الْكَاتِبِ التَّمِيمِيِّ الأُسَيِّدِيِّ؛ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَذَكَرْنَا الْجَنَّةَ وَالنَّارَ، حَتَّى كَأَنَّا رَأْيَ الْعَيْنِ. فَقُمْتُ إِلَى أَهْلِي وَوَلَدِي. فَضَحِكْتُ وَلَعِبْتُ. قَالَ: فَذَكَرْتُ الَّذِي كُنَّا فِيهِ. فَخَرَجْتُ، فَلَقِيتُ أَبَا بَكْرٍ، فَقُلْتُ: نَافَقْتُ، نَافَقْتُ. فَقَالَ أَبُو بَكْرٍ: إِنَّا لَنَفْعَلُهُ. فَذَهَبَ حَنْظَلَةُ فَذَكَرَهُ لِلنَّبِيِّ ﷺ. فَقَالَ: «**يَا حَنْظَلَةُ لَوْ كُنْتُمْ كَمَا تَكُونُونَ عِنْدِي، لَصَافَحَتْكُمُ الْمَلاَئِكَةُ عَلَى فُرُشِكُمْ (أَوْ عَلَى طُرُقِكُمْ) يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً**».

4240 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الأَعْرَجُ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ. فَإِنَّ خَيْرَ الْعَمَلِ أَدْوَمُهُ، وَإِنْ قَلَّ**».

4241 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ الأَشْعَرِيُّ عَنْ عِيسَى بْنِ جَارِيَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ يُصَلِّي عَلَى صَخْرَةٍ. فَأَتَى نَاحِيَةَ مَكَّةَ. فَمَكَثَ مَلِيًّا، ثُمَّ انْصَرَفَ. فَوَجَدَ الرَّجُلَ يُصَلِّي عَلَى حَالِهِ. فَقَامَ فَجَمَعَ يَدَيْهِ ثُمَّ قَالَ: «**يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِالْقَصْدِ**» ثَلاَثاً «**فَإِنَّ اللَّهَ لاَ يَمَلُّ حَتَّى تَمَلُّوا**».

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and came back to find the man still praying on the same state. On that he gathered both his hands and said: "O people! Be moderate (thrice): verily, Allah does not get tired (of giving rewards) but (surely) you will get tired (of doing deeds)."

[29] What About The Sins

4242- It is narrated on the authority of Abdullah that he said: We said: "O Messenger of Allah! Shall we be reckoned for whatever (sins) we did during the pre-Islamic period of ignorance?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever does well in Islam will not be reckoned for whatever (sins) he did during the pre-Islamic period of ignorance; and whoever does evil will be reckoned for whatever (sins he did) earlier and later."

4243- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'ishah! Beware of committing even the slightest sins for there is (an angel) assigned by Allah to (write them and) ask for (the punishment of) them."

4244- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the faithful believer commits a sin, it turns to be a black point in his heart: if he repents, desist (from committing sins) and asks for (Allah's) forgiveness, his heart will be polished; and if he keeps committing more (sins), it will grow more, and this is the stain, which Allah Almighty mentions in His Book: "By no means! But on their hearts is the stain of the (ill) which they do!"" (Al-Mutaffifin 14)

4245- It is narrated on the authority of Thawban that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I know people from amongst my nation, who will come on the Day of Judgement, with good deeds as much as the mountains of Tihamah, seemingly white, but Allah Almighty will turn them into dust scattered about." Thawban said: "O Messenger of Allah! Describe them to us! Show them to us lest we might be among them even though we know not." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "They are your brothers, from amongst your nation, and they take their portion of (standing for supererogatory prayers at) night as you do. But they are a people, of such a habit as if they find themselves alone with Allah's taboos, they will violate them."

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29 ـ بابُ ذِكْرِ الذُّنُوبِ

4242 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا وَكِيعٌ وَأَبِي عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ أَنُؤَاخَذُ بِمَا كُنَّا نَعْمَلُ فِي الْجَاهِلِيَّةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَحْسَنَ فِي الإِسْلاَمِ، لَمْ يُؤَاخَذْ بِمَا كَانَ فِي الْجَاهِلِيَّةِ. وَمَنْ أَسَاءَ، أُخِذَ بِالأَوَّلِ وَالآخِرِ»**.

4243 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنِي سَعِيدُ بْنُ مُسْلِمِ بْنِ بَانَكَ؛ قَالَ: سَمِعْتُ عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ يَقُولُ: حَدَّثَنِي عَوْفُ بْنُ الْحَرِثِ عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«يَا عَائِشَةُ إِيَّاكِ وَمُحَقَّرَاتِ الأَعْمَالِ. فَإِنَّ لَهَا مِنَ اللَّهِ طَالِباً»**.

4244 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ وَالْوَلِيدُ بْنُ مُسْلِمٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ الْمُؤْمِنَ، إِذَا أَذْنَبَ، كَانَتْ نُكْتَةً سَوْدَاءُ فِي قَلْبِهِ. فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ، صُقِلَ قَلْبُهُ. فَإِنْ زَادَ زَادَتْ. فَذَلِكَ الرَّانُ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾»** [المطففين: 14].

4245 ـ **حدّثنا** عِيسَى بْنُ يُونُسَ الرَّمْلِيُّ. حَدَّثَنَا عُقْبَةُ بْنُ عَلْقَمَةَ بْنِ خَدِيجٍ الْمَعَافِرِيُّ عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ، عَنْ أَبِي عَامِرٍ الأَلْهَانِيِّ عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: **«لأَعْلَمَنَّ أَقْوَاماً مِنْ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالِ تِهَامَةَ، بِيضاً. فَيَجْعَلُهَا اللَّهُ عَزَّ وَجَلَّ هَبَاءً مَنْثُوراً»**. قَالَ ثَوْبَانُ: يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا، جَلِّهِمْ لَنَا، أَنْ لاَ نَكُونَ مِنْهُمْ وَنَحْنُ لاَ نَعْلَمُ. قَالَ: **«أَمَا إِنَّهُمْ إِخْوَانُكُمْ وَمِنْ جِلْدَتِكُمْ. وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ. وَلَكِنَّهُمْ أَقْوَامٌ، إِذَا خَلَوْا بِمَحَارِمِ اللَّهِ، انْتَهَكُوهَا»**.

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4246- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which thing is much ready to lead one to enter the Garden?" he said: "Both god-fearingness and good manners." He was further asked: "Which thing is much more ready to lead one to enter the fire (of Hell)?" he said: "Both the hollow things, the mouth and the private parts."

[30] What About The Repentance

4247- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah rejoices at the repentance shown by anyone of you much more than he does at his lost thing once he finds it."

4248- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you do mistakes and your mistakes become as much as to reach the sky, and then you turn to Allah in repentance, surely, He will turn to you in forgiveness."

4249- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah is more joyful of the repentance of His servant than one who loses his mount in the desert, and he goes in search for it but he fails to find it, and thus, he wraps himself in his garment (in expectation for death in his place); and such being the case, he hears the footsteps of his mount wherever he loses it, thereupon he lifts the garment from his face and behold! It is his mount."

4250- It is narrated on the authority of Abu Ubaidah Ibn Abdullah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as repents from a sin (sincerely and faithfully, with the intention not to return to it once again) becomes (as free from sins) as one who is sinless."

4251- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "All mankind ever commit mistakes, and the best among the sinful are the ever-repentants."

4252- It is narrated on the authority of Ibn Ma'qil that he said: I visited Abdullah in the company of my father, and heard him having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, showing regret (in sigh for sins) is out of repentance." My father asked him: Did you really hear that from the Messenger of Allah "Allah's blessing and peace be upon him"? He answered in the affirmative.

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4246 ـ **حدّثنا** هَارُونُ بْنُ إِسْحَاقَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ وَعَمِّهِ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ: مَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ قَالَ: «**التَّقْوَى وَحُسْنُ الْخُلُقِ**» وَسُئِلَ مَا أَكْثَرُ مَا يُدْخِلُ النَّارَ؟ قَالَ: «**الأَجْوَفَانِ: الْفَمُ وَالْفَرْجُ**».

30 ـ بَابُ ذِكْرِ التَّوْبَةِ

4247 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْهُ بِضَالَّتِهِ إِذَا وَجَدَهَا**».

4248 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ الْمَدِينِيُّ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانٍ عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَوْ أَخْطَأْتُمْ حَتَّى تَبْلُغَ خَطَايَاكُمُ السَّمَاءَ، ثُمَّ تُبْتُمْ، لَتَابَ عَلَيْكُمْ**».

4249 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا أَبِي عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَلَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ أَضَلَّ رَاحِلَتَهُ بِفَلاَةٍ مِنَ الأَرْضِ، فَالْتَمَسَهَا. حَتَّى إِذَا أَعْيَى، تَسَجَّى بِثَوْبِهِ. فَبَيْنَا هُوَ كَذَلِكَ إِذْ سَمِعَ وَجْبَةَ الرَّاحِلَةِ حَيْثُ فَقَدَهَا. فَكَشَفَ الثَّوْبَ عَنْ وَجْهِهِ، فَإِذَا هُوَ بِرَاحِلَتِهِ**».

4250 ـ **حدّثنا** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ. حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ. حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ؛ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**التَّائِبُ مِنَ الذَّنْبِ، كَمَنْ لاَ ذَنْبَ لَهُ**».

4251 ـ **حدّثنا** أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا عَلِيُّ بْنُ مَسْعَدَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ بَنِي آدَمَ خَطَّاءٌ. وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ**».

4252 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ، عَنِ ابْنِ مَعْقِلٍ؛ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى عَبْدِ اللَّهِ، فَسَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**النَّدَمُ تَوْبَةٌ**» فَقَالَ لَهُ أَبِي: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «**النَّدَمُ تَوْبَةٌ**»؟ قَالَ: نَعَمْ.

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4253- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah keeps accepting the repentance of a servant as long as he has not gargled (as a portent of death)."

4254- It is narrated on the authority of Ibn Mas'ud that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and mentioned that he had a kiss from a woman (who was unlawful for him), and asked for expiation for it, but he gave no reply to him until Allah Almighty revealed: "And establish regular Prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord)." (Hud 114) on that the man asked: "O Messenger of Allah! Is this (commandment) for me in particular?" He said: "It is applicable to such of my nation as acts upon it."

4255- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "A man used to do sinful deeds, and when death came to him, he said to his sons: "After my death, burn me and then crush me, and scatter the powder in the sea, for by Allah, if Allah has control over me, He will give me such a punishment as He has never given to anyone else." When he died, his sons did accordingly. Allah ordered the earth saying: "Collect what you hold of his particles." It did so, and behold! There he was (the man) standing. Allah asked him: "What made you do what you did?" He replied: "O my Lord! I was afraid of You (or for fear of You)." So Allah forgave him."

4256- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth." Az-Zuhri said: So that none would put his trust (in anyone other than Allah) nor to lose hope (for Allah's Mercy).

4257- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah, Exalted and Blessed be He says: "O My servants! All of you are sinful except such as I've forgiven. So, ask for My Forgiveness, so that I would forgive for you; and whoever among you knows I have power to forgive him, and he asks for My Forgiveness by My Power, surely, I will forgive for him. All of you are vulnerable to go astray, except the one whom I guide to the right path. Ask for the right guidance from Me so that I should

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4253 ـ **حدّثنا** رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ. أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: **«إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ»**.

4254 ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ. حَدَّثَنَا الْمُعْتَمِرُ. سَمِعْتُ أَبِي. حَدَّثَنَا أَبُو عُثْمَانَ عَنِ ابْنِ مَسْعُودٍ؛ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ. فَذَكَرَ أَنَّهُ أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً. فَجَعَلَ يَسْأَلُ عَنْ كَفَّارَتِهَا. فَلَمْ يَقُلْ لَهُ شَيْئاً. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ﴾ [هود: 114] فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ أَلِي هٰذِهِ؟ فَقَالَ: **«هِيَ لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي»**.

4255 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ؛ قَالَ: قَالَ الزُّهْرِيُّ: أَلاَ أُحَدِّثُكَ بِحَدِيثَيْنِ عَجِيبَيْنِ؟ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ. فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَىٰ بَنِيهِ فَقَالَ: إِذَا أَنَا مِتُّ فَأَحْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ ذَرُّونِي فِي الرِّيحِ، فِي الْبَحْرِ. فَوَاللَّهِ لَئِنْ قَدَرَ عَلَيَّ رَبِّي لَيُعَذِّبُنِي عَذَاباً مَا عَذَّبَهُ أَحَداً. قَالَ: فَفَعَلُوا بِهِ ذٰلِكَ. فَقَالَ لِلأَرْضِ: أَدِّي مَا أَخَذْتِ. فَإِذَا هُوَ قَائِمٌ. فَقَالَ لَهُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ قَالَ: خَشْيَتُكَ (أَوْ مَخَافَتُكَ) يَا رَبِّ فَغَفَرَ لَهُ، لِذٰلِكَ»**.

4256 ـ **قَالَ** الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«دَخَلَتِ امْرَأَةٌ النَّارَ، فِي هِرَّةٍ رَبَطَتْهَا. فَلاَ هِيَ أَطْعَمَتْهَا وَلاَ هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ حَتَّى مَاتَتْ»**.

قَالَ الزُّهْرِيُّ: لِئَلاَّ يَتَّكِلَ رَجُلٌ، وَلاَ يَيْأَسَ رَجُلٌ.

4257 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُوسَىٰ بْنِ الْمُسَيَّبِ الثَّقَفِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: يَا عِبَادِي كُلُّكُمْ مُذْنِبٌ إِلاَّ مَنْ عَافَيْتُ. فَسَلُونِي الْمَغْفِرَةَ فَأَغْفِرَ لَكُمْ. وَمَنْ عَلِمَ مِنْكُمْ أَنِّي ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفَرَنِي بِقُدْرَتِي غَفَرْتُ لَهُ. وَكُلُّكُمْ ضَالٌّ إِلاَّ مَنْ هَدَيْتُ. فَسَلُونِي الْهُدَى**

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direct you to the right path. All of you are in need except the one whom I make independent. Ask Me for sustenance, so that I would provide you with sustenance. If the first and the last amongst you, the living and the dead amongst you, and the wet and dry amongst you become God-conscious like the heart of a single person of you, nothing even (as little) as a mosquito's wing would add to My Power; and if they unanimously become the most wicked like the heart of a single person, that would decrease nothing even (as little) as a mosquito's wing from My Power. If the living and dead amongst you, the first and the last amongst you and the wet and dry amongst you gather to ask Me and I bestow upon everyone whatever he asks for, that would in no way, cause any loss to Me but even as (what might be caused by) such as comes upon the edge of the ocean and dips a needle into it and then draws it. That's because I'm the Most Generous, Full of Majesty, and My Giving is achieved by the help of words, that if I intend to do anything, I just say to it "Be" and it is."

[31] What About Death And Getting Ready For It

4258- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mention the destroyer of pleasures, i.e. death, so often!"

4259- It is narrated on the authority of Ibn Umar that he said: I was with the Messenger of Allah "Allah's blessing and peace be upon him" when a man came and saluted the Messenger of Allah "Allah's blessing and peace be upon him" with peace. Then, he asked him: "O Messenger of Allah! Who is the best amongst the faithful believers?" he said: "He, who has the best manners among them." He further asked: "Who among the faithful believers is the most intelligent?" he said: "He, who mentions death most among them, and is the best amongst them to get ready for the afterlife: such are the most intelligent ones."

4260- It is narrated on the authority of Abu Ya'li: Shaddad Ibn Aws that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The intelligent one is him, who puts himself to humiliation (in religious service), and works for (the life) after death; and the powerless one is him who makes his self follow all of its own lusts and then expects for (both mercy and forgiveness of) Allah."

4261- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered upon a young man during his death agonies, thereupon he asked him: "How are you?" he said: "O Messenger of Allah! I expect for (both forgiveness and mercy of)

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أَهْدِكُمْ. وَكُلُّكُمْ فَقِيرٌ إِلاَّ مَنْ أَغْنَيْتُ. فَسَلُونِي أَرْزُقْكُمْ. وَلَوْ أَنَّ حَيَّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمُ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَتْقَىٰ عَبْدٍ مِنْ عِبَادِي ـ لَمْ يَزِدْ فِي مُلْكِي جَنَاحُ بَعُوضَةٍ. وَلَوِ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَشْقَىٰ عَبْدٍ مِنْ عِبَادِي ـ لَمْ يَنْقُصْ مِنْ مُلْكِي جَنَاحُ بَعُوضَةٍ. وَلَوْ أَنَّ حَيَّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمُ اجْتَمَعُوا، فَسَأَلَ كُلُّ سَائِلٍ مِنْهُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ ـ مَا نَقَصَ مِنْ مُلْكِي إِلاَّ كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِشَفَةِ الْبَحْرِ، فَغَمَسَ فِيهَا إِبْرَةً ثُمَّ نَزَعَهَا. ذٰلِكَ بِأَنِّي جَوَادٌ مَاجِدٌ. عَطَائِي كَلاَمٌ. إِذَا أَرَدْتُ شَيْئاً، فَإِنَّمَا أَقُولُ لَهُ: كُنْ فَيَكُونُ».

31 ـ بَابُ ذِكْرِ الْمَوْتِ وَالاسْتِعْدَادِ لَهُ

4258 ـ **حدّثنا** مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ**» يَعْنِي الْمَوْتَ.

4259 ـ **حدّثنا** الزُّبَيْرُ بْنُ بَكَّارٍ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنَا نَافِعُ بْنُ عَبْدِ اللَّهِ عَنْ فَرْوَةَ بْنِ قَيْسٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ. فَجَاءَهُ رَجُلٌ مِنَ الأَنْصَارِ. فَسَلَّمَ عَلَى النَّبِيِّ ﷺ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ قَالَ: «**أَحْسَنُهُمْ خُلُقاً**» قَالَ: فَأَيُّ الْمُؤْمِنِينَ أَكْيَسُ؟ قَالَ: «**أَكْثَرُهُمْ لِلْمَوْتِ ذِكْراً، وَأَحْسَنُهُمْ لِمَا بَعْدَهُ اسْتِعْدَاداً. أُولٰئِكَ الأَكْيَاسُ**».

4260 ـ **حدّثنا** هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ. حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ أَبِي يَعْلَىٰ شَدَّادِ بْنِ أَوْسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْكَيِّسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ. وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، ثُمَّ تَمَنَّى عَلَى اللَّهِ**».

4261 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْحَكَمِ بْنِ أَبِي زِيَادٍ. حَدَّثَنَا سَيَّارٌ. حَدَّثَنَا جَعْفَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى شَابٍّ، وَهُوَ فِي الْمَوْتِ. فَقَالَ: «**كَيْفَ تَجِدُكَ؟**» قَالَ: أَرْجُو اللَّهَ يَا رَسُولَ اللَّهِ وَأَخَافُ ذُنُوبِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ، فِي مِثْلِ هٰذَا الْمَوْطِنِ، إِلاَّ أَعْطَاهُ اللَّهُ مَا يَرْجُو، وَآمَنَهُ مِمَّا يَخَافُ**».

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Allah, and fear my sins (for myself)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both never gather in the heart of a servant in such a state (of death agonies) but that Allah gives him what he expects for, and secures him from what he fears."

4262- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(When death befalls the would-be) dead person, the angels approach him: if he is a good man, they will say: "Get out, O good soul which was in a good body! Come out as praiseworthy, and have the good news of (receiving) rest and satisfaction, and (meeting) the Lord Who is not angry (with you)!" they will continue saying so to it until it comes out, with which they will ascend to the heaven, and ask for the gates (of the heaven) to be opened. They (the gatekeepers of the heaven) will ask about it, and it will be said: "It is (the soul of) so and so." It will be said: "Welcome to the good soul which was in a good body! Enter as praiseworthy, and have the glad news of (receiving) rest and satisfaction and (meeting) the Lord Who is not angry (with you)!" they (the gatekeepers of the succeeding heavens) will continue saying so to it until it reaches the place where there is Allah Almighty. But if he is an evil man, they will say: "Come out O evil soul which was in an evil body! Come out as blameworthy, and have glad tidings of (tasting) boiling water and burning fire, and pairs like of it!" they will continue saying so to it until it comes out, with which they will ascend to the heaven, and ask for the gates (of the heaven) to be opened. They (the gatekeepers of the heaven) will ask about it, and it will be said: "It is (the soul of) so and so." It will be said: "No welcome to you, O evil soul which was in an evil body! Return back as blameworthy, since the gates of the heaven will not be opened for you!" thus, it will be sent down from the heaven until it reaches the grave."

4263- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the appointed term of anyone of you comes to an end in a territory, to which his need causes him to go, and he then reaches the farthest point of his foot traces (decreed for him by Allah), his soul will be taken up by Allah Almighty; and on the Day of Judgement, the earth will say: "O Lord! This is what You've deposited on trust with me.""

4264- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him." It was said: "O Messenger of

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4262 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ تَحْضُرُهُ الْمَلاَئِكَةُ. فَإِذَا كَانَ الرَّجُلُ صَالِحاً، قَالُوا: اخْرُجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ. اخْرُجِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ. فَلاَ يَزَالُ يُقَالُ لَهَا، حَتَّى تَخْرُجَ. ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ. فَيُفْتَحُ لَهَا. فَيُقَالُ: مَنْ هٰذَا؟ فَيَقُولُونَ فُلاَنٌ. فَيُقَالُ: مَرْحَباً بِالنَّفْسِ الطَّيِّبَةِ، كَانَتْ فِي الْجَسَدِ الطَّيِّبِ. ادْخُلِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ. فَلاَ يَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتَّى يُنْتَهَىٰ بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ عَزَّ وَجَلَّ. وَإِذَا كَانَ الرَّجُلُ السُّوءُ قَالَ: اخْرُجِي أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ. اخْرُجِي ذَمِيمَةً، وَأَبْشِرِي بِحَمِيمٍ وَغَسَّاقٍ. وَآخَرَ مِنْ شَكْلِهِ أَزْوَاجٌ. فَلاَ يَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتَّى تَخْرُجَ. ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ. فَلاَ يُفْتَحُ لَهَا. فَيُقَالُ: مَنْ هٰذَا؟ فَيُقَالُ: فُلاَنٌ. فَيُقَالُ: لاَ مَرْحَباً بِالنَّفْسِ الْخَبِيثَةِ، كَانَتْ فِي الْجَسَدِ الْخَبِيثِ. ارْجِعِي ذَمِيمَةً. فَإِنَّهَا لاَ تُفْتَحُ لَكِ أَبْوَابُ السَّمَاءِ. فَيُرْسَلُ بِهَا مِنَ السَّمَاءِ، ثُمَّ تَصِيرُ إِلَى الْقَبْرِ».

4263 ـ حدّثنا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ وَعُمَرُ بْنُ شَبَّةَ بْنِ عَبِيدَةَ؛ قَالاَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ. أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَانَ أَجَلُ أَحَدِكُمْ بِأَرْضٍ، أَوْثَبَتْهُ إِلَيْهَا الْحَاجَةُ، فَإِذَا بَلَغَ أَقْصَىٰ أَثَرِهِ، قَبَضَهُ اللَّهُ سُبْحَانَهُ. فَتَقُولُ الأَرْضُ، يَوْمَ الْقِيَامَةِ: رَبِّ هٰذَا مَا اسْتَوْدَعْتَنِي».

4264 ـ حدّثنا يَحْيَىٰ بْنُ خَلَفٍ، أَبُو سَلَمَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ».

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Allah! Is the dislike of meeting Allah implied in the dislike of facing death? No doubt, all of us dislike death." On that he said: "No (it is not applicable to that). At the time of death, if one is given the glad tidings of Allah's Mercy and Forgiveness, he will love to meet Allah, and then Allah will love to meet him; and if he receives the news of Allah's Punishment, he will dislike to meet Allah, and then Allah will dislike to meet him."

4265- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you hope for death just on account of a harm that befalls him! But if it is necessary for him to have such a hope, let him say: "O Allah! Cause me to live as long as life is good for me, and cause me to die if death is good for me!""

[32] What About The Grave

4266- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "Between the two blowing of the trumpet there will be forty." The people said: "O Abu Hurairah! Forty days?" I refused to reply. They said: "Forty years?" I refused to reply and added: "Everything of the human body will decay except the coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body."

4267- It is narrated on the authority of Hani, the freed slave of Uthman Ibn Affan that he said: Whenever Uthman stood at a grave, he would go on weeping so much that his beard would be wetted (with tears). It was said to him: "When you mention the Garden and the fire, you do not weep, but you always weep from that (standing at the grave)!" he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The grave is the first station of the hereafter: if one is delivered from it, what is beyond it is easier than it, and if he is not delivered from it, what is beyond it is more difficult than it." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "I've never seen anything but that the grave is more grievous than it."

4268- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the dead comes into the grave, the good man will be made to sit in his grave without being frightened nor scared, and then asked: "In which (religion) have you been?" he will say: "I've been in Islam." It will be said: "What (do you know) about that man (who has been sent to you)?" he will say: "He is Muhammad, the Messenger of Allah "Allah's blessing and peace be

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فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ كَرَاهِيَةُ لِقَاءِ اللَّهِ فِي كَرَاهِيَةِ لِقَاءِ الْمَوْتِ. فَكُلُّنَا يَكْرَهُ الْمَوْتَ. قَالَ: «لاَ. إِنَّمَا ذَاكَ عِنْدَ مَوْتِهِ. إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَمَغْفِرَتِهِ، أَحَبَّ لِقَاءَ اللَّهِ. فَأَحَبَّ اللَّهُ لِقَاءَهُ. وَإِذَا بُشِّرَ بِعَذَابِ اللَّهِ، كَرِهَ لِقَاءَ اللَّهِ. وَكَرِهَ اللَّهُ لِقَاءَهُ».

4265 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسَى. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ، فَإِنْ كَانَ لاَ بُدَّ مُتَمَنِّياً الْمَوْتَ، فَلْيَقُلِ: اللَّهُمَّ أَحْيِنِي، مَا كَانَتِ الْحَيَاةُ خَيْراً لِي، وَتَوَفَّنِي، إِذَا كَانَتِ الْوَفَاةُ خَيْراً لِي».

32 ـ بابُ ذِكْرِ القَبْرِ والبِلَى

4266 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ شَيْءٌ مِنَ الإِنْسَانِ إِلاَّ يَبْلَىٰ. إِلاَّ عَظْماً وَاحِداً وَهُوَ عَجْبُ الذَّنَبِ. وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

4267 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْحَاقَ. حَدَّثَنِي يَحْيَىٰ بْنُ مَعِينٍ. حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ عَبْدِ اللَّهِ بْنِ بَحِيرٍ، عَنْ هَانِىءٍ، مَوْلَىٰ عُثْمَانَ؛ قَالَ: كَانَ عُثْمَانُ بْنُ عَفَّانَ، إِذَا وَقَفَ عَلَى قَبْرٍ، يَبْكِي. حَتَّى يَبُلَّ لِحْيَتَهُ. فَقِيلَ لَهُ: تَذْكُرُ الْجَنَّةَ وَالنَّارَ، وَلاَ تَبْكِي. وَتَبْكِي مِنْ هٰذَا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْقَبْرَ أَوَّلُ مَنَازِلِ الآخِرَةِ. فَإِنْ نَجَا مِنْهُ، فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ. وَإِنْ لَمْ يَنْجُ مِنْهُ، فَمَا بَعْدَهُ أَشَدُّ مِنْهُ» قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا رَأَيْتُ مَنْظَراً قَطُّ إِلاَّ وَالْقَبْرُ أَفْظَعُ مِنْهُ».

4268 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يَصِيرُ إِلَى الْقَبْرِ. فَيُجْلَسُ الرَّجُلُ الصَّالِحُ فِي قَبْرِهِ، غَيْرَ فَزِعٍ وَلاَ مَشْعُوفٍ. ثُمَّ يُقَالُ لَهُ: فِيمَ كُنْتَ؟ فَيَقُولُ: كُنْتُ فِي الإِسْلاَمِ. فَيُقَالُ لَهُ: مَا هٰذَا

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upon him", who has brought us the clear evidences from Allah, and we have trusted him." It will be said: "Have you seen Allah?" he will say: "It is not befitting for anyone to see Allah (in the world)." An opening will be made to him leading to the fire (of Hell), at which he will look, with its different parts destroying each other, and it will be said to him: "Look at that from which Allah has delivered you!" then, another opening will be made for him leading to the Garden, and he will see its affluence, and what it contains, and it will be said to him: "This is your seat (in the Garden)." It will be said to him: "You've been on certainty (of faith), on which you died, and on which you will be resurrected Allah Willing." On the other hand, the wicked evil one will be made to sit in his grave as frightened and scared, and it will be said to him: "In which (religion) have you been?" he will say: "I do not know." It will be said to him: "What (do you know) about that man (who has been sent to you)?" he will say: "I heard the people saying something (pertaining to him), and then I said the same." An opening will be made for him leading to the Garden, and he will see its affluence and what it contains, and then it will be said to him: "See that from which Allah has diverted you!" an opening will be made for him leading to the fire, at which he will look, with its different parts destroying each other, and it will be said to him: "This is your seat (in the fire of Hell): on suspicion you have been, on which you died, and on which you will be resurrected Allah Willing.""

4269- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Allah's saying) "Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter" (Abraham 27) was revealed in connection with the punishment of the grave: it will be said to him: "Who is your Lord?" he will say: "My Lord is Allah, and my Prophet is Muhammad." This is the significance of His saying: "Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter.""

4270- It is narrated on the authority of Ibn Omar that the Messenger of Allah"Allah blessing and peace be upon him " said : when someone dies, he will be shown his seat (in Garden or in Hell), and will be informed that this is your seat until the Judment Day.

4271- It is narrated on the authority of Abd-Ar-Rahman Ibn Ka'b Al-Ansari from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the soul of the faithful believer will be (in the form of) a bird, having its sustenance from the trees of the Garden until it will return to his body on the Day he will be resurrected."

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الرَّجُلُ؟ فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَاهُ. فَيُقَالُ لَهُ: هَلْ رَأَيْتَ اللَّهَ؟ فَيَقُولُ: مَا يَنْبَغِي لِأَحَدٍ أَنْ يَرَى اللَّهَ فَيُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ النَّارِ. فَيَنْظُرُ إِلَيْهَا يَحْطِمُ بَعْضُهَا بَعْضاً. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا وَقَاكَ اللَّهُ. ثُمَّ يُفْرَجُ لَهُ قِبَلَ الْجَنَّةِ. فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا. فَيُقَالُ لَهُ: هٰذَا مَقْعَدُكَ. وَيُقَالُ لَهُ: عَلَى الْيَقِينِ كُنْتَ، وَعَلَيْهِ مُتَّ، وعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ. وَيُجْلَسُ الرَّجُلُ السُّوءُ فِي قَبْرِهِ فَزِعاً مَشْعُوفاً. فَيُقَالُ لَهُ: فِيمَ كُنْتَ؟ فَيَقُولُ: لاَ أَدْرِي. فَيُقَالُ لَهُ: مَا هٰذَا الرَّجُلُ؟ فَيَقُولُ: سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلاً فَقُلْتُهُ. فَيُفْرَجُ لَهُ قِبَلَ الْجَنَّةِ. فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا صَرَفَ اللَّهُ عَنْكَ. ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ النَّارِ، فَيَنْظُرُ إِلَيْهَا، يَحْطِمُ بَعْضُهَا بَعْضاً. فَيُقَالُ لَهُ: هٰذَا مَقْعَدُكَ، عَلَى الشَّكِّ كُنْتَ، وَعَلَيْهِ مُتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ تَعَالَى».

4269 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ﴾ [إبراهيم: 27] (قَالَ): «نَزَلَتْ فِي عَذَابِ الْقَبْرِ. يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، وَنَبِيِّي مُحَمَّدٌ. فَذٰلِكَ قَوْلُهُ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾» [إبراهيم: 27].

4270 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَى مَقْعَدِهِ بِالْغَدَاةِ وَالْعَشِيِّ. إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَمِنْ أَهْلِ الْجَنَّةِ. وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَمِنْ أَهْلِ النَّارِ. يُقَالُ: هٰذَا مَقْعَدُكَ حَتَّى تُبْعَثَ يَوْمَ الْقِيَامَةِ».

4271 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبٍ الأَنْصَارِيِّ؛ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ كَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَعْلُقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَ إِلَى جَسَدِهِ يَوْمَ يُبْعَثُ».

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4272- It is narrated on the authority of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a dead (is made to) enter the grave, the sun is made to appear at (the time of) its setting, thereupon he sits and wipes his eyes and says: "Let me offer prayer!""

[33] What About The Resurrection

4273- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the two holders of the trumpet have two horns in their hands, gazing their sights in expectation for the time when they will be ordered (to sound it)."

4274- It is narrated on the authority of Abu Hurairah that he said: A man from amongst the Jews in the market said loudly: "By Him, Who has favoured Moses above all the people!" a man from amongst the Ansar raised his hand and slapped him, saying: "Do you say that and (Muhammad) the Messenger of Allah "Allah's blessing and peace be upon him" is living among us?" a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "Allah Almighty says: "The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!" (Az-Zumar 68) I will be the first to raise his head and behold! There will be Moses catching hold of one of the sides of the Throne! I do not know whether he will raise his head before me, or he will be of such as exempted by Allah Almighty. On the other hand, whoever says that I'm better than Jonah, son of Matta, has told a lie."

4275- It is narrated on the authority of Ibn Umar: I heard the Messenger of Allah "Allah's blessing and peace be upon him" while being on the pulpit having said: "(Allah) the Compeller will take up His heavens and earths with His Right Hand", then he drew his hand, and went on holding and spreading it, (and resumed) "saying: "I'm the Compeller! I'm the King: where are the compellers? Where are the supreme ones?" then, the Messenger of Allah "Allah's blessing and peace be upon him" inclined to his right and to his both, and I saw the pulpit moving from its lower portion, to the extent that I said (to myself): "Would it collapse with the Messenger of Allah "Allah's blessing and peace be upon him"?"

4276- It is narrated on the authority of A'ishah that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How will the people be mustered on the Day of Judgement?" he said: "As barefooted and naked." I said: "And this will apply also to women?" he answered in the affirmative, thereupon he said:

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4272 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ حَفْصٍ الأُبُلِّيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا دَخَلَ الْمَيِّتُ الْقَبْرَ مُثِّلَتِ الشَّمْسُ عِنْدَ غُرُوبِهَا. فَيَجْلِسُ يَمْسَحُ عَيْنَيْهِ وَيَقُولُ: دَعُونِي أُصَلِّي**».

33 ـ بابُ ذِكْرِ البَعْثِ

4273 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ حَجَّاجٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ صَاحِبَيِ الصُّورِ بِأَيْدِيهِمَا (أَوْ فِي أَيْدِيهِمَا) قَرْنَانِ. يُلاَحِظَانِ النَّظَرَ مَتَى يُؤْمَرَانِ**».

4274 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ، بِسُوقِ الْمَدِينَةِ: وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ فَرَفَعَ رَجُلٌ مِنَ الأَنْصَارِ يَدَهُ فَلَطَمَهُ. قَالَ: تَقُولُ هٰذَا؟ وَفِينَا رَسُولُ اللَّهِ ﷺ؟ فَذُكِرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «**قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ﴾** [الزمر: 68] **فَأَكُونُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ. فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ. فَلاَ أَدْرِي أَرَفَعَ رَأْسَهُ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ عَزَّ وَجَلَّ. وَمَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى، فَقَدْ كَذَبَ**».

4275 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: «**يَأْخُذُ الْجَبَّارُ سَمَوَاتِهِ وَأَرَضِيهِ بِيَدِهِ (وَقَبَضَ يَدَهُ، فَجَعَلَ يَقْبِضُهَا وَيَبْسُطُهَا) ثُمَّ يَقُولُ: أَنَا الْجَبَّارُ. أَنَا الْمَلِكُ. أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ**» قَالَ: وَيَتَمَايَلُ رَسُولُ اللَّهِ ﷺ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ حَتَّى إِنِّي لأَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللَّهِ ﷺ؟

4276 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ، قَالَ: قَالَتْ عَائِشَةُ، قُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ؟ قَالَ: «**حُفَاةً، عُرَاةً**» قُلْتُ: وَالنِّسَاءُ؟ قَالَ: «**وَالنِّسَاءُ**» قُلْتُ: يَا رَسُولَ اللَّهِ فَمَا يُسْتَحْيَى؟ قَالَ: «**يَا عَائِشَةُ الأَمْرُ أَهَمُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ**».

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"Will they not feel shy?" on that he said: "O A'ishah! The (seriousness of the) matter will divert them from being concerned with that."

4277- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will have three displays (before Allah) on the Day of Judgement: (in the first) two of them, there will be much more arguments and excuses (offered by the sinful), and in the third, the documents (of deeds) will fly towards the hands (of the people), and some of them will receive theirs with their right (hands) and others with their left (hands)."

4278- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the following statement: "On the Day the people will stand forth to the Lord of the worlds": "Anyone of them will stand, sunk in his sweat up to the middle of his ears."

4279- It is narrated on the authority of A'ishah that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "On the Day the earth will be changed into another earth, and so will the heavens be: where will the people be?" he said: "On the path (over the Hell)."

4280- It is narrated on the authority of Abu Sa'id that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The bridge will be placed over the (fire of) Hell, on thorneys like that of Sa'dan, on which the people will pass: some will cross peacefully and safely, some having a portion of their skin crusted, others will cross but they will remain in custody, and others will be turned over their heads in it (the fire)."

4281- It is narrated on the authority of Hafsah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I hope that none of those who has attended (the holy battle of) Badr and Al-Hudaibiyah will enter the fire Allah Willing." I said: "O Messenger of Allah! Is it not that Allah Almighty says: "Not one of you but will pass over it: this is, with your Lord, a Decree which must be accomplished"?" (Mary 71) on that he said: "Did you not hear Him saying after it: "But We shall save those who guarded against evil, and We shall leave the wrongdoers therein, (humbled) to their knees"?"

[34] The Merits Of Muhammad's Nation "Peace Be Upon Him"

4282- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You

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4277 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ عَلِيِّ بْنِ رِفَاعَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلاثَ عَرَضَاتٍ. فَأَمَّا عَرْضَتَانِ، فَجِدَالٌ وَمَعَاذِيرُ. وَأَمَّا الثَّالِثَةُ، فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الأَيْدِي. فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِهِ»**.

4278 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ وَأَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ﴾ [المطففين: 6] قَالَ: **«يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ»**.

4279 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ ﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ﴾ [إبراهيم: 48] فَأَيْنَ تَكُونُ النَّاسُ يَوْمَئِذٍ؟ قَالَ: **«عَلَى الصِّرَاطِ»**.

4280 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ الْمُغِيرَةِ عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ عَبْدِ بْنِ الْعُتْوَارِيِّ، أَحَدِ بَنِي لَيْثٍ؛ قَالَ: (وَكَانَ فِي حَجْرِ أَبِي سَعِيدٍ) قَالَ: سَمِعْتُهُ (يَعْنِي أَبَا سَعِيدٍ) يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ يَقُولُ: **«يُوضَعُ الصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ. عَلَى حَسَكٍ كَحَسَكِ السَّعْدَانِ. ثُمَّ يَسْتَجِيزُ النَّاسُ. فَنَاجٍ مُسَلَّمٌ وَمَخْدُوجٌ بِهِ. ثُمَّ نَاجٍ وَمُحْتَبَسٌ بِهِ. وَمَنْكُوسٌ فِيهَا»**.

4281 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ، عَنْ أُمِّ مُبَشِّرٍ، عَنْ حَفْصَةَ؛ قَالَتْ: قَالَ النَّبِيُّ ﷺ: **«إِنِّي لأَرْجُو أَلاَّ يَدْخُلَ النَّارَ أَحَدٌ، إِنْ شَاءَ اللَّهُ تَعَالَى، مِمَّنْ شَهِدَ بَدْراً وَالْحُدَيْبِيَةَ»** قَالَتْ، قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَيْسَ قَدْ قَالَ اللَّهُ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا﴾ [مريم: 71] قَالَ: **«أَلَمْ تَسْمَعِيهِ يَقُولُ: ﴿ثُمَّ نُنَجِّي ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا﴾»** [مريم: 72].

34 ـ بَابُ صِفَةِ أُمَّةِ مُحَمَّدٍ ﷺ

4282 ـ **حدّثنا** أَبُو بَكْرٍ. حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ. سِيمَاءُ أُمَّتِي، لَيْسَ لِأَحَدٍ غَيْرِهَا»**.

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will come upon me (in the hereafter) as white, with (your hands and feet) bright on account of the ablution; and this (characteristic) is unique only to my nation, and not to anyone else."

4283- It is narrated on the authority of Abdullah that he said: We were sitting in a tent with the Messenger of Allah "Allah's blessing and peace be upon him" when he said to us: "Are you pleased to constitute one-fourth the inhabitants of the Garden?" we said: "It is not bad." He then said: "Are you pleased to constitute one-third the inhabitants of the Garden?" we said: "Yes." He further said: "By Him in Whose Hand is my soul! I expect you will constitute half the inhabitants of the Garden; and that's because none but a Muslim soul will enter the Garden; and you are (in number) as compared with the pagans (from the other nations) but like a white hair in the skin of a black ox, or like a black hair in the skin of a red ox."

4284- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A prophet will come (on the Day of Judgement) with only two (followers from amongst his nation); and a Prophet will come with three (followers from amongst his nation), or more or less than that, thereupon he will be asked: "Have you conveyed (Allah's Message) to your people?" he will answer in the affirmative. His people will be called and asked: "Has this (Prophet) conveyed to you (Allah's Message)?" they will answer in the negative. It will be said to him: "Who could then bear witness to you?" he will say: "Muhammad and his nation." The nation of Muhammad will be called, and it will be said to them: "Has that (man) conveyed (Allah's Message) to his people?" they will answer in the affirmative. It will be said to them: "How did you come to know that?" they will say: "Our Prophet told us of the fact that all the Messengers had conveyed (Allah's Message) to their peoples; and we trusted him." This is the significance of Allah's saying: "Thus have We made of you an Ummah justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves." (Al-Baqarah 143)

4285- It is narrated on the authority of Rifa'ah Al-Juhani that he said: We returned from journey with the Messenger of Allah "Allah's blessing and peace be upon him", and he said: "By Him in Whose Hand is the soul of Muhammad! There is no servant, who believes (in Allah) and does (deeds) perfectly but that he will be admitted to the Garden; and I hope they (the believers from the other nations) will not enter it (the Garden) until you

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4283 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي قُبَّةٍ. فَقَالَ: «**أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟**» قُلْنَا: بَلَىٰ. قَالَ: «**أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟**» قُلْنَا: نَعَمْ. قَالَ: «**وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ. وَذٰلِكَ أَنَّ الْجَنَّةَ لاَ يَدْخُلُهَا إِلاَّ نَفْسٌ مُسْلِمَةٌ. وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلاَّ كَالشَّعَرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ. أَوْ كَالشَّعَرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الأَحْمَرِ**».

4284 ـ **حدّثنا** أَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سِنَانٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَجِيءُ النَّبِيُّ وَمَعَهُ الرَّجُلاَنِ. وَيَجِيءُ النَّبِيُّ وَمَعَهُ الثَّلاَثَةُ. وَأَكْثَرُ مِنْ ذٰلِكَ وَأَقَلُّ. فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ قَوْمَكَ؟ فَيَقُولُ: نَعَمْ. فَيُدْعَىٰ قَوْمُهُ، فَيُقَالُ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: لاَ. فَيُقَالُ: مَنْ شَهِدَ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ. فَتُدْعَىٰ أُمَّةُ مُحَمَّدٍ فَيُقَالُ: هَلْ بَلَّغَ هٰذَا؟ فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: وَمَا عِلْمُكُمْ بِذٰلِكَ؟ فَيَقُولُونَ: أَخْبَرَنَا نَبِيُّنَا بِذٰلِكَ أَنَّ الرُّسُلَ قَدْ بَلَّغُوا، فَصَدَّقْنَاهُ. قَالَ: فَذٰلِكُمْ قَوْلُهُ تَعَالَىٰ: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾**» [البقرة: 143].

4285 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ الْجُهَنِيِّ؛ قَالَ: صَدَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «**وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ عَبْدٍ يُؤْمِنُ ثُمَّ يُسَدِّدُ إِلاَّ سُلِكَ بِهِ فِي الْجَنَّةِ. وَأَرْجُو أَلاَّ يَدْخُلُوهَا حَتَّىٰ تَبَوَّأُوا أَنْتُمْ، وَمَنْ صَلَحَ مِنْ ذَرَارِيكُمْ، مَسَاكِنَ فِي الْجَنَّةِ. وَلَقَدْ وَعَدَنِي رَبِّي، عَزَّ وَجَلَّ، أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفاً بِغَيْرِ حِسَابٍ**».

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and the righteous among your offspring will have dwelling places in the Garden. Allah Almighty promised me to admit from my nation seventy thousand with no reckoning."

4286- It is narrated on the authority of Abu Umamah Al-Bahili that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "My Lord promised me to admit the Garden seventy thousand from my nation, with no reckoning nor punishment they will receive, with every thousand, there will be further seventy thousand, in addition to three handfuls of the handfuls of my Lord Almighty."

4287- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, we (Muslims) will be the conclusion of seventy nations, and we will be the last and the best of them all."

4288- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "You (Muslims) have been the completion of seventy nations, and you are the best and most honoured among them all in the Sight of Allah."

4289- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The inhabitants of the Garden will be of one hundred and twenty rows, eighty of which (i.e. two-thirds) will be from this (Muslim) nation, and forty from the other nations."

4290- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We are the last nation (in the world), and the first to be reckoned (on the Day of Judgement). It will be said: "Where is the unlettered nation and their Prophet?" thus, we will be the last (in the world) and the foremost (to be reckoned in the hereafter)."

4291- It is narrated on the authority of Abu Burdah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah will gather all of the creatures (on the Day of Judgement), the nation of Muhammad will be given permission to fall in prostration, and they will fall in long prostration, after which it will be said to them: "Raise your heads! We have made (the like of) your number (from the other nations) your ransom from the fire (of Hell)."

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4286 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ الأَلْهَانِيُّ؛ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**وَعَدَنِي رَبِّي سُبْحَانَهُ أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفاً. لاَ حِسَابَ عَلَيْهِمْ وَلاَ عَذَابَ. مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفاً. وَثَلاَثُ حَثَيَاتٍ مِنْ حَثَيَاتِ رَبِّي، عَزَّ وَجَلَّ**».

4287 ـ **حدّثنا** عِيسَى بْنُ مُحَمَّدِ بْنِ النَّحَّاسِ الرَّمْلِيُّ، وَأَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ؛ قَالاَ: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنِ ابْنِ شَوْذَبٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نُكْمِلُ، يَوْمَ الْقِيَامَةِ، سَبْعِينَ أُمَّةً. نَحْنُ آخِرُهَا، وَخَيْرُهَا**».

4288 ـ **حدّثنا** مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّكُمْ وَفَّيْتُمْ سَبْعِينَ أُمَّةً. أَنْتُمْ خَيْرُهَا، وَأَكْرَمُهَا عَلَى اللَّهِ**».

4289 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ. حَدَّثَنَا حُسَيْنُ بْنُ حَفْصٍ الأَصْبَهَانِيُّ. حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةُ صَفٍّ. ثَمَانُونَ مِنْ هٰذِهِ الأُمَّةِ، وَأَرْبَعُونَ مِنْ سَائِرِ الأُمَمِ**».

4290 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا أَبُو سَلَمَةَ حَمَّادُ بْنُ سَلَمَةَ، عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**نَحْنُ آخِرُ الأُمَمِ، وَأَوَّلُ مَنْ يُحَاسَبُ. يُقَالُ: أَيْنَ الأُمَّةُ الأُمِّيَّةُ وَنَبِيُّهَا؟ فَنَحْنُ الآخِرُونَ الأَوَّلُونَ**».

4291 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ أَبِي الْمُسَاوِرِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا جَمَعَ اللَّهُ الْخَلاَئِقَ يَوْمَ الْقِيَامَةِ، أُذِنَ لِأُمَّةِ مُحَمَّدٍ فِي السُّجُودِ. فَيَسْجُدُونَ لَهُ طَوِيلاً. ثُمَّ يُقَالُ: ارْفَعُوا رُؤُوسَكُمْ. قَدْ جَعَلْنَا عِدَّتَكُمْ فِدَاءَكُمْ مِنَ النَّارِ**».

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4292- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Allah's) Mercy will be bestowed on this nation as far as its punishment is concerned: when it will be the Day of Judgement, one from amongst the pagans will be raised to one from amongst the Muslims, to whom it will be said: "This is your ransom from the fire (of Hell)." (i.e. Allah will give the faithful believer the seat of the pagan in the Garden, as well as He will give the pagan the seat the faithful believer would have taken in the fire had Allah not guided him to the true faith).

[35] Allah's Mercy That Is Expected On The Day Of Judgement.

4293- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy is of one hundred (parts) one of which He has distributed among all of His creatures, therewith they are merciful to each other, show kindness and sympathy towards each other, and with which a wild animal treats its baby with affection; and He has kept with Him ninety-nine (parts of) Mercy, which He will bestow upon His servants on the Day of Judgement."

4294- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day Allah Almighty created both the heavens and the earth, He created one hundred (parts of) mercy, one of which He assigned to the (inhabitants of the) earth, therewith a mother is merciful to her babe, and the animals and birds are affectionate towards each other; and He kept (with Him) ninety-nine (parts of) mercy to the Day of Judgement. When it will be the Day of Judgement, Allah will complete those (ninety-nine parts) with this (part of) mercy (to one hundred)."

4295- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah Almighty created the whole creation, He enjoined upon Himself (in the Preserved Tablet) that "My Mercy always overpowers My Anger.""

4296- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon me and I was riding a donkey, thereupon he asked me: "O Mu'adh! Do you know what Allah's Right upon his servants is, and what the servants' right upon Allah is?" I said: "Allah and His Messenger know best." On that the Messenger of Allah "Allah's blessing and peace be upon

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4292 ـ حدّثنا جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هٰذِهِ الأُمَّةَ مَرْحُومَةٌ. عَذَابُهَا بِأَيْدِيهَا. فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، دُفِعَ إِلَى كُلِّ رَجُلٍ مِنَ الْمُسْلِمِينَ رَجُلٌ مِنَ الْمُشْرِكِينَ. فَيُقَالُ: هٰذَا فِدَاؤُكَ مِنَ النَّارِ».

35 ـ بابُ ما يُرْجَى مِنْ رَحْمَةِ الله يَوْمَ القِيَامَةِ

4293 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ. قَسَمَ مِنْهَا رَحْمَةً بَيْنَ جَمِيعِ الْخَلَائِقِ. فَبِهَا يَتَرَاحَمُونَ. وَبِهَا يَتَعَاطَفُونَ. وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى أَوْلَادِهَا. وَأَخَّرَ تِسْعَةً وَتِسْعِينَ رَحْمَةً. يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ».

4294 ـ حدّثنا أَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سِنَانٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَلَقَ اللَّهُ، عَزَّ وَجَلَّ، يَوْمَ خَلَقَ السَّمٰوَاتِ وَالأَرْضَ، مِائَةَ رَحْمَةٍ. فَجَعَلَ فِي الأَرْضِ مِنْهَا رَحْمَةً. فَبِهَا تَعْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا. وَالْبَهَائِمُ، بَعْضُهَا عَلَى بَعْضٍ، والطَّيْرُ. وَأَخَّرَ تِسْعَةً وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ. فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَكْمَلَهَا اللَّهُ بِهٰذِهِ الرَّحْمَةِ».

4295 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ، عَزَّ وَجَلَّ، لَمَّا خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

4296 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَوَانَةَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا عَلَى حِمَارٍ. فَقَالَ: «يَا مُعَاذُ هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ

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him" said: "Allah's Right upon the servants is that they should worship him and not to join anything with Him (in service); and the servants' right upon Allah is that if they do so, He will not punish them."

4297- It is narrated on the authority of Ibn Umar that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" in a holy battle, thereupon he came upon a people, whom he asked about their identity, and they said: "We are the Muslims." There was a woman throwing (fire wood and sticks in) her oven, and she had her babe with her: whenever the heat of the oven escalated, she would move away with him from it. She went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Are you Allah's Messenger?" he answered in the affirmative. She said: "Let my father and mother be sacrificed for you! Is not Allah the Most Merciful of those who are merciful?" he answered in the affirmative. She asked: "Is not Allah more merciful towards His servants that a mother towards her babe?" he answered in the affirmative. She said: "Then, a mother never throws hr babe in the fire!" on that the Messenger of Allah "Allah's blessing and peace be upon him" turned over and went on weeping, and then he raised his head and said to her: "Allah does not punish from amongst His servants but the wicked defiant rebel, who renounces allegiance to Allah, and rejects to bear testimony to the fact that there is no god (to be worshipped) but Allah."

4298- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None but a wicked will enter the fire (of Hell)." It was said: "O Messenger of Allah! Who is the wicked?" he said: "It is he, who never does a deed which leads to his obedience to Allah Almighty, nor does he leave a deed which leads to his disobedience to Him."

4299- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" recited the following Holy Statement: "He is the Lord of Righteousness, and the Lord of Forgiveness" (Al-Muddaththir 56), and then he said: Allah Almighty says: "I'm most fitting to be feared in the sense that no god should be joined with Me (in worship); and whoever fears (Me and safeguards himself against My Punishment), and does not join any god with Me (in worship), I'm most ready to forgive for him."

(...) It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to the statement "He is the Lord of Righteousness, and the Lord of Forgiveness": Your Lord

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أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئاً. وَحَقُّ الْعِبَادِ عَلَى اللَّهِ، إِذَا فَعَلُوا ذٰلِكَ، أَنْ لاَ يُعَذِّبَهُمْ».

4297 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَعْيَنَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَىٰ الشَّيْبَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ حَفْصٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ غَزَوَاتِهِ. فَمَرَّ بِقَوْمٍ. فَقَالَ: «**مَنِ الْقَوْمُ؟**» فَقَالُوا: نَحْنُ الْمُسْلِمُونَ. وَامْرَأَةٌ تَحْصِبُ تَنُّورَهَا. وَمَعَهَا ابْنٌ لَهَا. فَإِذَا ارْتَفَعَ وَهَجُ التَّنُّورِ، تَنَحَّتْ بِهِ. فَأَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: أَنْتَ رَسُولُ اللَّهِ؟ قَالَ: «**نَعَمْ**» قَالَتْ: بِأَبِي أَنْتَ وَأُمِّي أَلَيْسَ اللَّهُ بِأَرْحَمِ الرَّاحِمِينَ؟ قَالَ: «**بَلَىٰ**» قَالَتْ: أَوَ لَيْسَ اللَّهُ بِأَرْحَمَ بِعِبَادِهِ مِنَ الأُمِّ بِوَلَدِهَا؟ قَالَ: «**بَلَىٰ**» قَالَتْ: فَإِنَّ الأُمَّ لاَ تُلْقِي وَلَدَهَا فِي النَّارِ! فَأَكَبَّ رَسُولُ اللَّهِ ﷺ يَبْكِي. ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ: «**إِنَّ اللَّهَ لاَ يُعَذِّبُ مِنْ عِبَادِهِ إِلاَّ الْمَارِدَ الْمُتَمَرِّدَ، الَّذِي يَتَمَرَّدُ عَلَى اللَّهِ وَأَبَى أَنْ يَقُولَ: لاَ إِلٰهَ إِلاَّ اللَّهُ**».

4298 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَدْخُلُ النَّارَ إِلاَّ شَقِيٌّ**» قِيلَ: يَا رَسُولَ اللَّهِ وَمَنِ الشَّقِيُّ؟ قَالَ: «**مَنْ لَمْ يَعْمَلْ لِلَّهِ بِطَاعَةٍ، وَلَمْ يَتْرُكْ لَهُ مَعْصِيَةً**».

4299 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا سُهَيْلُ بْنُ عَبْدِ اللَّهِ، أَخُو حَزْمٍ الْقُطَعِيِّ. حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ (أَوْ تَلاَ) هٰذِهِ الآيَةَ: ﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾ [المدثر: 56] فَقَالَ: «**قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَهْلٌ أَنْ أُتَّقَىٰ، فَلاَ يُجْعَلَ مَعِي إِلٰهٌ آخَرُ. فَمَنِ اتَّقَى أَنْ يَجْعَلَ مَعِي إِلٰهاً آخَرَ، فَأَنَا أَهْلٌ أَنْ أَغْفِرَ لَهُ**».

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ. حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ. حَدَّثَنَا سُهَيْلُ بْنُ أَبِي حَزْمٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي هٰذِهِ الآيَةَ: ﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾ قَالَ رَسُولُ اللَّهِ ﷺ: «**قَالَ رَبُّكُمْ: أَنَا أَهْلٌ أَنْ أُتَّقَىٰ، فَلاَ يُشْرَكَ بِي غَيْرِي. وَأَنَا أَهْلٌ، لِمَنِ اتَّقَىٰ أَنْ يُشْرِكَ بِي، أَنْ أَغْفِرَ لَهُ**».

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Almighty says: "I'm most fitting to be feared in the sense that none should ascribe anything to Me (in worship); and I'm most ready to forgive for such as fears Me, and ascribes none to Me (in service)."

4300- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, a man from my nation will be called loudly in the presence of all the creatures, and ninety-nine scrolls (of his evil deeds) will be spread for him, each as long as the sight could reach, and Allah Almighty will say to him: "Do you deny anything of those (deeds the scrolls contain)?" he will say: "No O my Lord!" he (Allah) will say: "Have My keeping scribes wronged you?" (He will in the negative.) he (Allah) will say: "Do you have any good deed (to suffice you) against that?" he will feel afraid and then say: "No." he (Allah) will say: "Nay! You have some good deeds with Us; and today, you should receive no injustice." Then, a card having (the testimony that) "I bear witness that there is No god (to be worshipped) but Allah, and that Muhammad is Allah's Messenger and servant" will be brought out for him, thereupon he will say: "O my Lord! What could this card do with those long scrolls?" he (Allah) will say: "You will not be wronged (even in the least)." The scrolls will be placed in one pan, and the card in the other, and then the scrolls will fly away, and the card will overweigh."

[36] What About The Fountain

4301- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have a Fountain, as long (and wide) as the distance between the Ka'bah and Jerusalim, (whose water) is as white as milk, and whose utensils are (as numerous as) the number of the stars; and on the Day of Judgement, I will have the greatest number of followers from amongst all the Prophets."

4302- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My Fountain is much greater (in length) than the distance between Ailah and Aden. By Him, in Whose Hand is my soul! Its utensils are more in number than the stars, (its water) is whiter than milk, sweeter than honey. By Him in Whose Hand is my soul! I will drive men (belonging to other nations) from it in the same way as a man drives away the strange camels from his tank." It was said: "O Messenger of Allah! Will you recognize us?" he said: "Yes, you will come to me as white, with parts of your body bright on account of the traces of the ablution: a characteristic which none has other than you."

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4300 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. حَدَّثَنَا اللَّيْثُ. حَدَّثَنِي عَامِرُ بْنُ يَحْيَىٰ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُصَاحُ بِرَجُلٍ مِنْ أُمَّتِي، يَوْمَ الْقِيَامَةِ، عَلَى رُؤُوسِ الْخَلائِقِ. فَيُنْشَرُ لَهُ تِسْعَةٌ وَتِسْعُونَ سِجِلاً. كُلُّ سِجِلٍّ مَدَّ الْبَصَرِ. ثُمَّ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: هَلْ تُنْكِرُ مِنْ هٰذَا شَيْئاً؟ فَيَقُولُ: لاَ. يَا رَبِّ فَيَقُولُ: أَظَلَمَتْكَ كَتَبَتِي الْحَافِظُونَ؟ ثُمَّ يَقُولُ: أَلَكَ عَنْ ذٰلِكَ حَسَنَةٌ؟ فَيَهَابُ الرَّجُلُ، فَيَقُولُ: لاَ. فَيَقُولُ: بَلَىٰ. إِنَّ لَكَ عِنْدَنَا حَسَنَاتٍ. وَإِنَّهُ لاَ ظُلْمَ عَلَيْكَ الْيَوْمَ. فَتُخْرَجُ لَهُ بِطَاقَةٌ فِيهَا: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. قَالَ: فَيَقُولُ: يَا رَبِّ! مَا هٰذِهِ الْبِطَاقَةُ مَعَ هٰذِهِ السِّجِلاَّتِ! فَيَقُولُ: إِنَّكَ لاَ تُظْلَمُ. فَتُوضَعُ السِّجِلاَّتُ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ. فَطَاشَتِ السِّجِلاَّتُ، وَثَقُلَتِ الْبِطَاقَةُ**».

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: الْبِطَاقَةُ الرُّقْعَةُ. وَأَهْلُ مِصْرَ يَقُولُونَ لِلرُّقْعَةِ: بِطَاقَةٌ.

36 ـ بابُ ذِكْرِ الحَوْضِ

4301 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا زَكَرِيَّا. حَدَّثَنَا عَطِيَّةُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنَّ لِي حَوْضاً، مَا بَيْنَ الْكَعْبَةِ وَبَيْتِ الْمَقْدِسِ. أَبْيَضَ مِثْلَ اللَّبَنِ. آنِيَتُهُ عَدَدُ النُّجُومِ. وَإِنِّي لأَكْثَرُ الأَنْبِيَاءِ تَبَعاً يَوْمَ الْقِيَامَةِ**».

4302 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي مَالِكٍ، سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ حَوْضِي لأَبْعَدُ مِنْ أَيْلَةَ إِلَى عَدَنَ. وَالَّذِي نَفْسِي بِيَدِهِ لآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ. وَلَهُوَ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ، وَأَحْلَىٰ مِنَ الْعَسَلِ. وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَذُودُ عَنْهُ الرِّجَالَ كَمَا يَذُودُ الرَّجُلُ الإِبِلَ الْغَرِيبَةَ عَنْ حَوْضِهِ**» قِيلَ: يَا رَسُولَ اللَّهِ أَتَعْرِفُنَا؟ قَالَ: «**نَعَمْ. تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ. لَيْسَتْ لِأَحَدٍ غَيْرِكُمْ**».

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4303- It is narrated on the authority of Abu Salem Ad-Dimashqi that he said: Umar Ibn Abd Al-Aziz sent (some one to invite) me, and I went to him on (a mount of) mail, and (when he received me) he said: "No doubt, we've put you to difficulty O Abu Sallam in your riding!" I said: "Yes by Allah, O Commander of the Believers!" he said: "By Allah! I do not intend to put you to trouble! But there is a narration pertaining to the Fountain, and I was reported you relate it from Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him"; and I wanted to hear it direct from you." I said: Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "My Fountain will be (as long as the distance) between Aden and Ailah, (whose water is) whiter than milk and sweeter than honey, and whose cups are (as numerous) as the number of the stars. Whoever has even a sip of it will never become thirsty. The first to come upon me will be the poor Emigrants of untidy garments and unkempt hair, who never marry the blissful women, nor the closed gates (of rulers and chiefs) are opened to them." On that Umar went on weeping until his beard was wetted, and then he said: "But, I've married the blissful women, and the closed gates (of the rulers and chiefs) are opened to me. Anyway, I do not wash my garment which is on my body until it becomes dirty, nor do I oil (and comb) my hair until it becomes unkempt."

4304- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (distance) between both ends of my Fountain is like (the distance) between San'a and Medina, or between Medina and Oman."

4305- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The jugs of gold and silver will be seen in it, as numerous as the number of the stars of the heaven."

4306- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" went to the graveyard and greeted with peace (the inhabitants of the) grave saying: "Peace be upon you, O the (inhabitants of) house of faithful believers! If Allah Almighty wills, we are going to join you (when we die)!" then, the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Would that we have seen our brothers!" they said: "O Messenger of Allah! Are we not your brothers?" he said: "You are my companions, and my

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4303 ـ **حدّثنا** مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ. حَدَّثَنِي الْعَبَّاسُ بْنُ سَالِمٍ الدِّمَشْقِيُّ. نُبِّئْتُ عَنْ أَبِي سَلاَّمٍ الْحَبَشِيِّ؛ قَالَ: بَعَثَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ. فَأَتَيْتُهُ عَلَى بَرِيدٍ. فَلَمَّا قَدِمْتُ عَلَيْهِ، قَالَ: لَقَدْ شَقَقْنَا عَلَيْكَ يَا أَبَا سَلاَّمٍ فِي مَرْكَبِكَ. قَالَ: أَجَلْ. وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: وَاللَّهِ مَا أَرَدْتُ الْمَشَقَّةَ عَلَيْكَ. وَلٰكِنْ حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ، فِي الْحَوْضِ. فَأَحْبَبْتُ أَنْ تُشَافِهَنِي بِهِ. قَالَ، فَقُلْتُ: حَدَّثَنِي ثَوْبَانُ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**وَإِنَّ حَوْضِي مَا بَيْنَ عَدَنَ إِلَى أَيْلَةَ. أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ، وَأَحْلَىٰ مِنَ الْعَسَلِ. أَكَاوِيبُهُ كَعَدَدِ نُجُومِ السَّمَاءِ. مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَداً. وَأَوَّلُ مَنْ يَرِدُهُ عَلَيَّ فُقَرَاءُ الْمُهَاجِرِينَ. الدُّنْسُ ثِيَاباً وَالشُّعْثُ رُؤُوساً. الَّذِينَ لاَ يَنْكِحُونَ الْمُنَعَّمَاتِ. وَلاَ يُفْتَحُ لَهُمُ السُّدَدُ**». قَالَ، فَبَكَىٰ عُمَرُ حَتَّى اخْضَلَّتْ لِحْيَتُهُ. ثُمَّ قَالَ: لَكِنِّي قَدْ نَكَحْتُ الْمُنَعَّمَاتِ وَفُتِحَتْ لِيَ السُّدَدُ. لاَ جَرَمَ أَنِّي لاَ أَغْسِلُ ثَوْبِي الَّذِي عَلَى جَسَدِي حَتَّى يَتَّسِخَ. وَلاَ أَدْهُنُ رَأْسِي حَتَّى يَشْعَثَ.

4304 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا أَبِي. حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا بَيْنَ نَاحِيَتَيْ حَوْضِي كَمَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ. أَوْ كَمَا بَيْنَ الْمَدِينَةِ وَعُمَانَ**».

4305 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ؛ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ نَبِيُّ اللَّهِ ﷺ: «**يُرَىٰ فِيهِ أَبَارِيقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ**».

4306 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ أَتَىٰ الْمَقْبَرَةَ فَسَلَّمَ عَلَى الْمَقْبَرَةِ. فَقَالَ: «**السَّلاَمُ عَلَيْكُمْ، دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا، إِنْ شَاءَ اللَّهُ تَعَالَى، بِكُمْ لاَحِقُونَ**» ثُمَّ قَالَ: «**لَوَدِدْنَا أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا**» قَالُوا: يَا رَسُولَ اللَّهِ أَوَلَسْنَا إِخْوَانَكَ؟ قَالَ: «**أَنْتُمْ أَصْحَابِي. وَإِخْوَانِي الَّذِينَ يَأْتُونَ مِنْ بَعْدِي. وَأَنَا فَرَطُكُمْ عَلَى الْحَوْضِ**» قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ مِنْ أُمَّتِكَ؟ قَالَ:

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brothers are those who will come after you (i.e. the followers); and I will be your forerunner on the Fountain." They said: "O Messenger of Allah! How do you know such of your nation as they have not come yet (and you have not seen them)?" he said: "Tell me: if a man has white and bright horses among black and dark horses: would he not recognize them?" they said: "Yes." He said: "They will come on the Day of Judgement, as white, with the parts of their bodies bright on account of the traces of the ablution." He further said: "I will be your predecessor on the Fountain." He added: "Some men will be driven away from my Fountain just as a lost camel is driven away, and I will call them: "Come here!" and it will be said: "They changed (their faith) after you, and they still turn on their heels." I then will say: "Let them be ruined! Let them be ruined!"

[37] What About The Intercession

4307- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every Prophet has an invocation which is responded to (b Allah), and every Prophet hastened to get (the response to) his invocation (in the world), and I have saved my invocation to be intercession for my nation (on the Day of Judgement), and it will comprehend such of them as dies, ascribing nothing (in worship) to Allah Almighty."

4308- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm the chief of mankind, and there is no pride (of that); and I will be the first for whom the earth will split open (to come out), and there is no pride (of that); and I will be the first intercessor and the first to be given permission for intercession, and there is no pride (of that); and the banner of Praise will be in my hand on the Day of Judgement, and there is no pride (of that)."

4309- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for the denizens of the fire, who are really its inhabitants (whose life there will be everlastingly eternal as described by the Holy Qur'an), they will never die in it, nor will they die. But, there are others, whom the fire will touch with their sins or mistakes, and cause them to die (for some time) until when they will turn into coal, the intercession pertaining to them will be permitted, thereupon they will be brought in groups, and spread on the different rivers of the Garden, and it will be said: "O inhabitants of the Garden! Pour over them (out of the water of the Garden)!" thus, they will grow just like a seed carried by the torrent grows." A man from amongst

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«أَرَأَيْتُمْ لَوْ أَنَّ رَجُلاً لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَانَيْ خَيْلٍ دُهْمٍ بُهْمٍ، أَلَمْ يَكُنْ يَعْرِفُهَا؟» قَالُوا: بَلَىٰ. قَالَ: «فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ، مِنْ أَثَرِ الْوُضُوءِ» قَالَ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ» ثُمَّ قَالَ: «لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ. فَأُنَادِيهِمْ: أَلاَ هَلُمُّوا فَيُقَالُ: إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ، وَلَمْ يَزَالُوا يَرْجِعُونَ عَلَى أَعْقَابِهِمْ. فَأَقُولُ أَلاَ سُحْقاً سُحْقاً».

37 ـ بَابُ ذِكْرِ الشَّفَاعَةِ

4307 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ. فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي. فَهِيَ نَائِلَةٌ مَنْ مَاتَ مِنْهُمْ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً».

4308 ـ حدّثنا مُجَاهِدُ بْنُ مُوسَى وَأَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ؛ قَالاَ: حَدَّثَنَا هُشَيْمٌ. أَنْبَأَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ وَلاَ فَخْرَ. وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ الأَرْضُ عَنْهُ يَوْمَ الْقِيَامَةِ وَلاَ فَخْرَ. وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ وَلاَ فَخْرَ. وَلِوَاءُ الْحَمْدِ بِيَدِي يَوْمَ الْقِيَامَةِ وَلاَ فَخْرَ».

4309 ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، قَالاَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ. حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَهْلُ النَّارِ، الَّذِينَ هُمْ أَهْلُهَا، فَلاَ يَمُوتُونَ فِيهَا وَلاَ يَحْيَوْنَ. وَلَكِنْ نَاسٌ أَصَابَتْهُمْ نَارٌ بِذُنُوبِهِمْ أَوْ بِخَطَايَاهُمْ فَأَمَاتَتْهُمْ إِمَاتَةً. حَتَّى إِذَا كَانُوا فَحْماً أُذِنَ لَهُمْ فِي الشَّفَاعَةِ. فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ. فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ. فَقِيلَ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ. فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ» قَالَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: كَأَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ فِي الْبَادِيَةِ.

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the (present) people said: "The Messenger of Allah "Allah's blessing and peace be upon him" seemed to have lived in the desert!"

4310- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My intercession on the Day of Judgement will comprehend even those of major sins from amongst my nation."

4311- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was given the freedom to choose either the (right of) intercession or to have half (the disobedient among) my nation enter the Garden; and I chose the (right of) intercession for it is more comprehensive and inclusive. Do you see it assigned to the righteous (among my nation)? No! it is applicable to the sinful, who ever do mistakes and are contaminated (by their crimes)."

4312- It is narrated on the authority of Anas Ibn Malik that he said: The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the faithful believers would gather and would be seriously concerned (with their difficult situation) (or they will be inspired to ask for intercession: the narrator is in doubt). They would say: "Let us ask somebody to intercede for us with our Lord, so that He might relieve us from this situation of ours." They will go to Adam and say: "You are Adam, the father of all the people. Allah created you with His Own Hand, and ordered the angels to prostrate to you; so please intercede for us with your Lord, in order that He may relieve us from this situation." Adam will say: "I am not fitting for this (intercession)." Then Adam will make a mention and complain to them of his sin and feel shy of his Lord. He will say: "Go to Noah, who was the first Messenger Allah sent to the inhabitants of the earth." They will go to him who will say: "I am not fitting for this task." He will make a mention of his (sin when he) asked (his Lord) what he knew not, and feel shy of his Lord. He will say: "Go to Abraham, The Bosom Friend of (Allah) Most Gracious", to whom They will go and he will say: "I am not fitting for this task, but go to Moses, the servant to whom Allah spoke (directly), and he gave him the Torah." They will go to him and he will say: "I am not fitting for this task." He will make a mention of his murdering a soul with no just cause, and feel shy of his Lord. He will say: "Go to Jesus, Allah's servant, His Messenger, and Allah's Word and a Spirit coming from Him." They will go to Jesus who will say: "I am not fitting for this job, go to Muhammad, the servant of Allah, whose earlier and later sins were

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4310 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ شَفَاعَتِي يَوْمَ الْقِيَامَةِ لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي**».

4311 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ أَسَدٍ. حَدَّثَنَا أَبُو بَدْرٍ. حَدَّثَنَا زِيَادُ بْنُ خَيْثَمَةَ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خُيِّرْتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ. فَاخْتَرْتُ الشَّفَاعَةَ. لِأَنَّهَا أَعَمُّ وَأَكْفَى. أَتَرَوْنَهَا لِلْمُتَّقِينَ؟ لاَ. وَلٰكِنَّهَا لِلْمُذْنِبِينَ، الْخَطَّائِينَ الْمُتَلَوِّثِينَ**».

4312 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ يُلْهَمُونَ (أَوْ يَهُمُّونَ. شَكَّ سَعِيدٌ) فَيَقُولُونَ: لَوْ تَشَفَّعْنَا إِلَى رَبِّنَا فَأَرَاحَنَا مِنْ مَكَانِنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو النَّاسِ. خَلَقَكَ اللَّهُ بِيَدِهِ. وَأَسْجَدَ لَكَ مَلاَئِكَتَهُ. فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ يُرِحْنَا مِنْ مَكَانِنَا هٰذَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ (وَيَذْكُرُ وَيَشْكُو إِلَيْهِمْ ذَنْبَهُ الَّذِي أَصَابَ. فَيَسْتَحْيِي مِنْ ذٰلِكَ) وَلٰكِنِ ائْتُوا نُوحاً. فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الأَرْضِ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ (وَيَذْكُرُ سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ. وَيَسْتَحْيِي مِنْ ذٰلِكَ) وَلٰكِنِ ائْتُوا خَلِيلَ الرَّحْمٰنِ إِبْرَاهِيمَ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلٰكِنِ ائْتُوا مُوسَى. عَبْداً كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَاةَ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ (وَيَذْكُرُ قَتْلَهُ النَّفْسَ بِغَيْرِ النَّفْسِ) وَلٰكِنِ ائْتُوا عِيسَى. عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَةَ اللَّهِ وَرُوحَهُ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلٰكِنِ ائْتُوا مُحَمَّداً.**

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forgiven by Allah." They will come to me and I will proceed on..." according to the narration of Al-Hasan "I will walk between the two rows of the faithful believers", and then he returned to the narration of Anas: "and I will ask for my Lord's Permission, which I will be given. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes. Then, I will be addressed: "Raise (your head) O Muhammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. He will fix a limit (number of people) to me (to intercede for) whom (I will bring out of the (Hell) fire and admit into Paradise. Then I will come back again to Allah, and when I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. Then I will be addressed: "Raise (your head) O Muhammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. Allah will fix a limit (number of people) to me to intercede for, whom (I will take out of Hell fire and) admit into Paradise. Then I will come back for the third time to Allah, and when I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. Then I will be addressed: "Raise (your head) O Muhammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. Allah will fix a limit (number of people) to me to intercede for, whom (I will take out of Hell fire and) admit into Paradise. Then I will come back for the fourth time and say to Allah: "O my Lord! None remains in Hell but those whom the Qur'an has imprisoned wherein they have been destined to stay eternally."

It is further narrated on the authority of Qatadah, following the previous Hadith, that Anas Ibn Malik said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will come out of the fire (of Hell) such as bears witness that "There is no god (to be worshipped) but Allah, and has (faith and) good in his heart (even as little as) the weight of a grain of parley; and there will come out of the fire (of Hell) such as bears testimony that "There is no god (to be worshipped) but Allah" and has (faith and) good in his heart (even as little as) the weight of a grain of

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عَبْداً غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ: فَيَأْتُونِي فَأَنْطَلِقُ. (قَالَ: فَذَكَرَ هٰذَا الْحَرْفَ عَنِ الْحَسَنِ قَالَ: فَأَمْشِي بَيْنَ السَّمَاطَيْنِ مِنَ الْمُؤْمِنِينَ) قَالَ: ثُمَّ عَادَ إِلَى حَدِيثِ أَنَسٍ. قَالَ: فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي. فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِداً. فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي. ثُمَّ يُقَالُ: ارْفَعْ يَا مُحَمَّدُ وَقُلْ تُسْمَعْ. وَسَلْ تُعْطَهْ. وَاشْفَعْ تُشَفَّعْ. فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ. فَيَحُدُّ لِي حَدًّا. فَيُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الثَّانِيَةَ. فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِداً. فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي. ثُمَّ يُقَالُ لِي: ارْفَعْ مُحَمَّدُ قُلْ تُسْمَعْ وَسَلْ تُعْطَهْ. وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي. فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَيُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الثَّالِثَةَ. فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِداً. فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ: ارْفَعْ مُحَمَّدُ قُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ. فَيَحُدُّ لِي حَدًّا. فَيُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ: يَا رَبِّ مَا بَقِيَ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ».

قَالَ يَقُولُ قَتَادَةُ عَلَى أَثَرِ هٰذَا الْحَدِيثِ: وَحَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ خَيْرٍ. وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ بُرَّةٍ مِنْ خَيْرٍ. وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ».

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wheat; and there will come out of the fire (of Hell) such as says "There is no god (to be worshipped) but Allah" and has (faith and) good in his heart (even as little as) an atom's weight."

4313- It is narrated on the authority of Uthman Ibn Affan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, three will have (the right of) intercession: the Prophets, the religious scholars, and the martyrs."

4314- It is narrated on the authority of At-Tufail Ibn Ubai Ibn Ka'b from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When it will be the Day of Judgement, I will be the chief, orator and holder of (the banner of the) intercession of all the Prophets (and Messengers), with no vainglory."

4315- It is narrated on the authority of Imran Ibn Al-Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: ""Some people will come out of the fire called Those (freed by Allah from) the Hell with the help of my intercession."

4316- It is narrated on the authority of Abdullah Ibn Al-Jad'a' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "With the help of the intercession of a man from my nation, a people, more than Banu Tamim in number, will enter the Garden." They said: "(Is he a man) other than you (O Messenger of Allah)?" he answered in the affirmative. I (a sub-narrator) asked: Did you really hear it from the Messenger of Allah "Allah's blessing and peace be upon him"? He answered in the affirmative.

4317- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know which freedom of choice my Lord has given me tonight?" We said: "Allah and His Messenger know best." He said: "He has given me the freedom to choose to have half of my nation enter the Garden or to have (the right of) intercession; and I've chosen (the right of) intercession." We said: "O Messenger of Allah! Invoke Allah to make us of its people!" he said: "It is for every Muslim."

[38] The Constitution Of The Fire (Of Hell)

4318- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This fire of yours (in the world) is (no more than) one portion of seventy portions of the fire of Hell, and had it not been extinguished by water twice, you would have made no profit from it, and it (the removed heat) invokes Allah Almighty not to return it into it (the fire) once again."

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4313 ـ **حدّثنا** سَعِيدُ بْنُ مَرْوَانَ. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ. حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عِلاَقِ بْنِ أَبِي مُسْلِمٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَشْفَعُ يَوْمَ الْقِيَامَةِ ثَلاَثَةٌ: الأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ**».

4314 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا كَانَ يَوْمُ الْقِيَامَةِ، كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ. غَيْرَ فَخْرٍ**».

4315 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا الْحُسَيْنُ بْنُ ذَكْوَانَ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَيَخْرُجَنَّ قَوْمٌ مِنَ النَّارِ بِشَفَاعَتِي. يُسَمَّوْنَ الْجَهَنَّمِيِّينَ**».

4316 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا وُهَيْبٌ. حَدَّثَنَا خَالِدٌ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْجَدْعَاءِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**لَيَدْخُلَنَّ الْجَنَّةَ، بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي، أَكْثَرُ مِنْ بَنِي تَمِيمٍ**» قَالُوا: يَا رَسُولَ اللَّهِ سِوَاكَ؟ قَالَ: «**سِوَايَ**».

قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَنَا سَمِعْتُهُ.

4317 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا ابْنُ جَابِرٍ؛ قَالَ: سَمِعْتُ سُلَيْمَ ابْنَ عَامِرٍ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ الأَشْجَعِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَتَدْرُونَ مَا خَيَّرَنِي رَبِّي اللَّيْلَةَ؟**» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «**فَإِنَّهُ خَيَّرَنِي بَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ، وَبَيْنَ الشَّفَاعَةِ. فَاخْتَرْتُ الشَّفَاعَةَ**» قُلْنَا: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنَا مِنْ أَهْلِهَا. قَالَ: «**هِيَ لِكُلِّ مُسْلِمٍ**».

38 ـ بَابُ صِفَةِ النَّارِ

4318 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَيَعْلَىٰ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ نُفَيْعٍ أَبِي دَاوُدَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ نَارَكُمْ هٰذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نَارِ جَهَنَّمَ. وَلَوْلاَ أَنَّهَا أُطْفِئَتْ بِالْمَاءِ مَرَّتَيْنِ، مَا انْتَفَعْتُمْ بِهَا. وَإِنَّهَا لَتَدْعُو اللَّهَ عَزَّ وَجَلَّ أَنْ لاَ يُعِيدَهَا فِيهَا**».

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4319- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "The Hell-fire complained to its Lord saying: "O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."

4320- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fire (of Hell) was kindled for one thousand years until it turned into white. Then, it was kindled for one thousand years until it turned into red. Then, it was kindled for one thousand years until it turned into black; and it is as black as the dark night."

4321- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the most delighted from amongst the pagans in the world will be brought, and it will be said: "Dip him once in the fire (of Hell)!" he will be dipped in it, and then it will be said to him: "O so and so! Have you ever received any delight (in the world)?" he will say: "No, I've never received any (kind of) delight (in the world)." On the other hand, such as put to the most grievous trial and trouble from amongst the faithful believers in the world will be brought, and it will be said: "Dip him once in the (rivers of the) Garden!" he will be dipped in the (rivers of the) Garden, and then it will be said to him: "Have you ever received any difficulty or trouble (in the world)?" he will say: "No, I've never received any difficulty or trouble (in the world)."

4322- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the infidel will (have his body in the fire of Hell so) huge that his molar tooth will become more huge than (the mountain of) Uhud; and of course, the superiority of hugeness of his body over his molar tooth is like the superiority of hugeness of the body of anyone of you over his molar tooth."

4323- It is narrated on the authority of Abdullah Ibn Qais that he said: I was in the house of Abu Burdah when Al-Harith Ibn Uqaish entered upon us and told us on this night that the Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst my nation, there will be such as by whose intercession, more than (the tribe of) Mudar will enter the Garden; and from amongst my nation, there will be such as has his body so much huge in the fire that he will become one of its corners."

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4319 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«اشْتَكَتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ أَكَلَ بَعْضِي بَعْضاً. فَجَعَلَ لَهَا نَفَسَيْنِ: نَفَسٌ فِي الشِّتَاءِ وَنَفَسٌ فِي الصَّيْفِ. فَشِدَّةُ مَا تَجِدُونَ مِنَ الْبَرْدِ، مِنْ زَمْهَرِيرِهَا. وَشِدَّةُ مَا تَجِدُونَ مِنَ الْحَرِّ، مِنْ سَمُومِهَا»**.

4320 ـ **حدّثنا** الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«أُوقِدَتِ النَّارُ أَلْفَ سَنَةٍ فَابْيَضَّتْ. ثُمَّ أُوقِدَتْ أَلْفَ سَنَةٍ فَاحْمَرَّتْ. ثُمَّ أُوقِدَتْ أَلْفَ سَنَةٍ فَاسْوَدَّتْ. فَهِيَ سَوْدَاءُ كَاللَّيْلِ الْمُظْلِمِ»**.

4321 ـ **حدّثنا** الْخَلِيلُ بْنُ عَمْرٍو. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يُؤْتَىٰ يَوْمَ الْقِيَامَةِ بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنَ الْكُفَّارِ. فَيُقَالُ: اغْمِسُوهُ فِي النَّارِ غَمْسَةً. فَيُغْمَسُ فِيهَا. ثُمَّ يُقَالُ لَهُ: أَيْ فُلاَنُ هَلْ أَصَابَكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لاَ مَا أَصَابَنِي نَعِيمٌ قَطُّ. وَيُؤْتَىٰ بِأَشَدِّ الْمُؤْمِنِينَ ضُرًّا وَبَلاَءً. فَيُقَالُ: اغْمِسُوهُ غَمْسَةً فِي الْجَنَّةِ. فَيُغْمَسُ فِيهَا غَمْسَةً. فَيُقَالُ لَهُ: أَيْ فُلاَنُ هَلْ أَصَابَكَ ضُرٌّ قَطُّ أَوْ بَلاَءٌ؟ فَيَقُولُ: مَا أَصَابَنِي قَطُّ ضُرٌّ وَلاَ بَلاَءٌ»**.

4322 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«إِنَّ الْكَافِرَ لَيَعْظُمُ حَتَّى إِنَّ ضِرْسَهُ لأَعْظَمُ مِنْ أُحُدٍ. وَفَضِيلَةُ جَسَدِهِ عَلَى ضِرْسِهِ، كَفَضِيلَةِ جَسَدِ أَحَدِكُمْ عَلَى ضِرْسِهِ»**.

4323 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ قَيْسٍ؛ قَالَ: كُنْتُ عِنْدَ أَبِي بُرْدَةَ ذَاتَ لَيْلَةٍ. فَدَخَلَ عَلَيْنَا الْحَرِثُ بْنُ أُقَيْشٍ. فَحَدَّثَنَا الْحَرِثُ لَيْلَتَئِذٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ مِنْ أُمَّتِي مَنْ يَدْخُلُ الْجَنَّةَ بِشَفَاعَتِهِ أَكْثَرُ مِنْ مُضَرَ. وَإِنَّ مِنْ أُمَّتِي مَنْ يَعْظُمُ لِلنَّارِ حَتَّى يَكُونَ أَحَدَ زَوَايَاهَا»**.

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4324- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The weeping for the denizens of the fire (of Hell) will be set, thereupon they will go on weeping until tears cease; and then they will go on weeping blood until it becomes like furrows on their faces that if ships are made to run in them, it would run."

4325- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" recited: "O you who believe! fear Allah as He should be feared, and die not except in a state of Islam." (Al Imran 102) then he said: "If only a single drop of Zaqqum is poured in the earth, it will damage the living of the all inhabitants of the earth: what about such as has no food other than it?"

4326- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fire (of Hell) will eat (the whole body of) mankind barring the place of prostration (in his body), for Allah has forbidden it to eat the place of prostration (in the body)."

4327- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Death will be brought (in a form of ram) on the Day of Judgement, and made to stand on the bridge (over the Hell), and it will be said: "O inhabitants of the Garden!" they will look, in a state of apprehension for fear that they might be taken out of their place in which they are; and it will be said: "O denizens of the fire!" they will look, in a state of joy and happiness that they might be taken out of their place in which they are. It will be said: "Do you know that?" it will be said: "Yes, it is death." Then, it will be commanded that it be slaughtered on the bridge, and it will be said to both parties: "Let it be eternity in what you find, and in it there will be no death.""

[39] The Constitution Of The Garden

4328- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I've prepared for the righteous among My servants such (blessings and delights in the Garden) as no eye has ever seen, no ear has ever heard of, and of which no mind of anyone has ever had an idea."" Abu Hurairah further reported: Let alone what Allah Almighty has made you know (in that respect), recite, if you so like (Allah's saying): "Now no

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4324 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنِ الأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُرْسَلُ الْبُكَاءُ عَلَى أَهْلِ النَّارِ. فَيَبْكُونَ حَتَّى يَنْقَطِعَ الدُّمُوعُ. ثُمَّ يَبْكُونَ الدَّمَ حَتَّى يَصِيرَ فِي وُجُوهِهِمْ كَهَيْئَةِ الأُخْدُودِ. لَوْ أُرْسِلَتْ فِيهِ السُّفُنُ لَجَرَتْ**».

4325 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾ [آل عمران: 102] «**وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ فِي الأَرْضِ لأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعِيشَتَهُمْ. فَكَيْفَ بِمَنْ لَيْسَ لَهُ طَعَامٌ غَيْرُهُ؟**».

4326 ـ **حدّثنا** مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ. حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدٍ الزُّهْرِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**تَأْكُلُ النَّارُ ابْنَ آدَمَ إِلاَّ أَثَرَ السُّجُودِ. حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ**».

4327 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُؤْتَى بِالْمَوْتِ يَوْمَ الْقِيَامَةِ. فَيُوقَفُ عَلَى الصِّرَاطِ. فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ فَيَطَّلِعُونَ خَائِفِينَ وَجِلِينَ أَنْ يُخْرَجُوا مِنْ مَكَانِهِمُ الَّذِي هُمْ فِيهِ. ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ فَيَطَّلِعُونَ مُسْتَبْشِرِينَ فَرِحِينَ أَنْ يُخْرَجُوا مِنْ مَكَانِهِمُ الَّذِي هُمْ فِيهِ. فَيُقَالُ: هَلْ تَعْرِفُونَ هٰذَا؟ قَالُوا: نَعَمْ. هٰذَا الْمَوْتُ. قَالَ: فَيُؤْمَرُ بِهِ فَيُذْبَحُ عَلَى الصِّرَاطِ. ثُمَّ يُقَالُ لِلْفَرِيقَيْنِ كِلاَهُمَا: خُلُودٌ فِيمَا تَجِدُونَ. لاَ مَوْتَ فِيهَا أَبَداً**».

39 ـ بَابُ صِفَةِ الْجَنَّةِ

4328 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ**».

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person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds." (As-Sajdah 17)

4329- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A (place even as little as a) span in the Garden is much better than the whole earth and what is on it, i.e. the whole world and what it contains."

4330- It is narrated on the authority of Sahl Ibn Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A place (even as little as is enough for a) whip in the Garden is much better than the whole world and what it contains."

4331- It is narrated on the authority of Mu'adh Ibn Jabal that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, the Garden is of one hundred grades, each of which is (as high above the other) as the sky is high above the earth, the highest and the best of which is the Paradise; and the Throne (of Authority) is above the Paradise, from which stem the rivers of the Garden: so, if you ask Allah, ask Him for (admitting you in) the Paradise."

4332- It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said one day to his companions: "Let's us seek earnestly for the Garden! Verily, the Garden has no rival: it is, by the Lord of the Ka'bah, a shining light, a moving basil, a well-established palace, a flowing river, ripe fruits in abundance, a beautiful good looking wife, a lot of ornaments in a permanent station in affluence and brightness, in high wonderful faultless houses." They said: "We are seeking earnestly for it O Messenger of Allah." He said: "You should say (by way of restriction): "Allah Willing."" Then, he made a mention of Jihad and exhorted them to do it.

4333- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first group of people, who will enter Paradise, will be glittering like the full moon; and those who will follow them, will glitter like the most brilliant star in the sky. They will neither urinate, nor relieve nature, nor spit, nor have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloe wood will be used in their censers. Their wives will be so much beautiful with big and lustrous eyes. All of them will look alike and will resemble their father Adam (in stature), as tall as sixty cubits."

(...) A Hadith like this is narrated on the authority of Abu Hurairah through another chain of transmitters.

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قَالَ أَبُو هُرَيْرَةَ: وَمِنْ بَلْهَ مَا قَدْ أَطْلَعَكُمُ اللَّهُ عَلَيْهِ. اقْرَأُوا إِنْ شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءَۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾ [السجدة: 17].

قَالَ: وَكَانَ أَبُو هُرَيْرَةَ يَقْرَأُهَا: مِنْ قُرَّاتِ أَعْيُنٍ.

4329 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«لَشِبْرٌ فِي الْجَنَّةِ خَيْرٌ مِنَ الأَرْضِ وَمَا عَلَيْهَا (الدُّنْيَا وَمَا فِيهَا)»**.

4330 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ. حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»**.

4331 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ؛ أَنَّ مُعَاذَ بْنَ جَبَلٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الْجَنَّةُ مِائَةُ دَرَجَةٍ. كُلُّ دَرَجَةٍ مِنْهَا مَا بَيْنَ السَّمَاءِ وَالأَرْضِ. وَإِنَّ أَعْلاَهَا الْفِرْدَوْسُ. وَإِنَّ أَوْسَطَهَا الْفِرْدَوْسُ. وَإِنَّ الْعَرْشَ عَلَى الْفِرْدَوْسِ. مِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ. فَإِذَا مَا سَأَلْتُمُ اللَّهَ فَسَلُوهُ الْفِرْدَوْسَ»**.

4332 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ الأَنْصَارِيُّ. حَدَّثَنِي الضَّحَّاكُ الْمَعَافِرِيُّ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ؛ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ لأَصْحَابِهِ: **«أَلاَ مُشَمِّرٌ لِلْجَنَّةِ؟ فَإِنَّ الْجَنَّةَ لاَ خَطَرَ لَهَا. هِيَ، وَرَبِّ الْكَعْبَةِ نُورٌ يَتَلأْلأُ، وَرَيْحَانَةٌ تَهْتَزُّ، وَقَصْرٌ مَشِيدٌ، وَنَهَرٌ مُطَّرِدٌ، وَفَاكِهَةٌ كَثِيرَةٌ نَضِيجَةٌ، وَزَوْجَةٌ حَسْنَاءُ جَمِيلَةٌ، وَحُلَلٌ كَثِيرَةٌ، فِي مَقَامٍ أَبَداً، فِي حَبْرَةٍ وَنَضْرَةٍ. فِي دُورٍ عَالِيَةٍ سَلِيمَةٍ بَهِيَّةٍ»** قَالُوا: نَحْنُ الْمُشَمِّرُونَ لَهَا، يَا رَسُولَ اللَّهِ قَالَ: **«قُولُوا: إِنْ شَاءَ اللَّهُ»** ثُمَّ ذَكَرَ الْجِهَادَ وَحَضَّ عَلَيْهِ.

4333 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ. ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً. لاَ يَبُولُونَ وَلاَ يَتَغَوَّطُونَ وَلاَ يَمْتَخِطُونَ وَلاَ يَتْفِلُونَ. أَمْشَاطُهُمُ الذَّهَبُ. وَرَشْحُهُمُ الْمِسْكُ. وَمَجَامِرُهُمُ الأَلُوَّةُ. أَزْوَاجُهُمُ الْحُورُ الْعِينُ. أَخْلاَقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ. عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعاً»**.

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، مِثْلَ حَدِيثِ ابْنِ فُضَيْلٍ عَنْ عُمَارَةَ.

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4334- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Al-Kawthar (the Abundance) is a river in the Garden, whose edges are of gold, and its flowing place is of rubies and pearls, whose soil is more pleasant than musk, whose water is much sweeter than honey, and much whiter than ice."

4335- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the Garden, there is a tree, in whose shade a rider might walk (as long as a distance covered in) one hundred years, without being able to cover it. Recite, if you so like (Allah's saying): "In shade long-extended, By water flowing constantly.'"" (Al-Waqi'ah 30:31)

4336- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he met Abu Hurairah who said to him: "I invoke Allah to gather both you and me in the market of the Garden." Sa'id said: "Will there be a market in it?" he said: "Yes. The Messenger of Allah "Allah's blessing and peace be upon him" told me that when the inhabitants of the Garden will enter it, they will take their different positions in it by virtue of their deeds, and they will be given permission every (time as long as equal to seven) days of those of the world to visit Allah Almighty on Friday, and He will show His Throne (of Majesty) to them, and manifest His Glory to them in one of the meadows of the Garden; and pulpits of light, pulpits of pearl, pulpits of rubies, pulpits of aquamarine, pulpits of gold, and pulpits of silver will be placed for them; and the one of the least degree among them, even though there will be no one of low status among them, will sit on sandhills of musk and camphor, seeing not that those of thrones have better seats than him." I asked: "O Messenger of Allah! Shall we see our Lord?" he said: "Yes: do you have suspicion in seeing both the sun and the moon when it is a night of full moon?" we answered in the negative, thereupon he said: "So, you will have no suspicion in seeing your Lord Almighty, and there will be none in this gathering but that Allah Almighty will talk to him, to the extent that He will say to anyone of you: "Do you remember, O so and so, the day on which you did such and such a thing?" He thus reminds him of some of his evil deeds he commits in the world, and he will say: "O Lord! Have you not forgiven for me?" He will say: "Yes (I've forgiven for you): it is by the extension of My Forgiveness that you've attained this position of you!" such being the case, they will be covered up by a cloud above them, and it will rain over them such sweet perfume as they have never smelled. Then,

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4334 ـ **حدّثنا** وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ الْمُنْذِرِ؛ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْكَوْثَرُ نَهَرٌ فِي الْجَنَّةِ. حَافَتَاهُ مِنْ ذَهَبٍ. مَجْرَاهُ عَلَى الْيَاقُوتِ وَالدُّرِّ. تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَمَاؤُهُ أَحْلَىٰ مِنَ الْعَسَلِ وَأَشَدُّ بَيَاضاً مِنَ الثَّلْجِ»**.

4335 ـ **حدّثنا** أَبُو عُمَرَ الضَّرِيرُ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ سَنَةٍ، وَلاَ يَقْطَعُهَا»**.

وَاقْرَأُوا إِنْ شِئْتُمْ: ﴿وَظِلٍّ مَّمْدُودٍ﴾ [الواقعة: 30].

4336 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو الأَوْزَاعِيُّ. حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ. حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّهُ لَقِيَ أَبَا هُرَيْرَةَ فَقَالَ أَبُو هُرَيْرَةَ: أَسْأَلُ اللَّهَ أَنْ يَجْمَعَ بَيْنِي وَبَيْنَكَ فِي سُوقِ الْجَنَّةِ. قَالَ سَعِيدٌ: أَوَ فِيهَا سُوقٌ؟ قَالَ: نَعَمْ. أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ أَنَّ أَهْلَ الْجَنَّةِ، إِذَا دَخَلُوهَا، نَزَلُوا فِيهَا بِفَضْلِ أَعْمَالِهِمْ. فَيُؤْذَنُ لَهُمْ فِي مِقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ أَيَّامِ الدُّنْيَا. فَيَزُورُونَ اللَّهَ عَزَّ وَجَلَّ. وَيُبْرِزُ لَهُمْ عَرْشَهُ. وَيَتَبَدَّىٰ لَهُمْ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ. فَتُوضَعُ لَهُمْ مَنَابِرُ مِنْ نُورٍ. وَمَنَابِرُ مِنْ لُؤْلُؤٍ. وَمَنَابِرُ مِنْ يَاقُوتٍ. وَمَنَابِرُ مِنْ زَبَرْجَدٍ. وَمَنَابِرُ مِنْ ذَهَبٍ. وَمَنَابِرُ مِنْ فِضَّةٍ. وَيَجْلِسُ أَدْنَاهُمْ، (وَمَا فِيهِمْ دَنِيءٌ) عَلَى كُثْبَانِ الْمِسْكِ وَالْكَافُورِ. مَا يُرَوْنَ أَنَّ أَصْحَابَ الْكَرَاسِيِّ بِأَفْضَلَ مِنْهُمْ مَجْلِساً.

قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: يَا رَسُولَ اللَّهِ هَلْ نَرَىٰ رَبَّنَا؟ قَالَ: **«نَعَمْ. هَلْ تَتَمَارَوْنَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ؟»** قُلْنَا: لاَ. قَالَ: **«كَذٰلِكَ. لاَ تَتَمَارَوْنَ فِي رُؤْيَةِ رَبِّكُمْ عَزَّ وَجَلَّ. وَلاَ يَبْقَىٰ فِي ذٰلِكَ الْمَجْلِسِ أَحَدٌ إِلاَّ حَاضَرَهُ اللَّهُ عَزَّ وَجَلَّ مُحَاضَرَةً. حَتَّى إِنَّهُ يَقُولُ لِلرَّجُلِ مِنْكُمْ: أَلاَ تَذْكُرُ، يَا فُلاَنُ يَوْمَ عَمِلْتَ كَذَا وَكَذَا؟ (يُذَكِّرُهُ بَعْضَ غَدَرَاتِهِ فِي الدُّنْيَا) فَيَقُولُ: يَا رَبِّ أَفَلَمْ تَغْفِرْ لِي؟ فَيَقُولُ: بَلَىٰ. فَبِسَعَةِ مَغْفِرَتِي بَلَغْتَ مَنْزِلَتَكَ هٰذِهِ. فَبَيْنَمَا هُمْ كَذٰلِكَ، غَشِيَتْهُمْ سَحَابَةٌ مِنْ فَوْقِهِمْ. فَأَمْطَرَتْ عَلَيْهِمْ طِيباً لَمْ يَجِدُوا مِثْلَ رِيحِهِ شَيْئاً قَطُّ. ثُمَّ يَقُولُ: قُومُوا إِلَى مَا أَعْدَدْتُ**

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He will say to them: "Get up to whatever aspects of honour I've prepared for you, and take what you like." Then, we will go to a market, surrounded by angels, in which there will be such as the like of which no eyes have never seen, no ears have never heard of, and of which no mind has ever thought. What we like of it will be carried for us, but no transactions will be made in that (market). In that market, the inhabitants of the Garden will meet each other, in such a way as a man of the high position will come to meet him who is below him in degree, even though there will be no one of low status among them, and he will be astonished by whatever clothes he will see on him, and it will not be after the conclusion of his talk but that he will have on him clothes better than his (the one of the higher position), and that's because it is not befitting for anyone to feel sorry in it (the Garden). Then, we will return to our homes, whereupon our wives will meet us saying: "Welcome to you! You've come back as much more beautiful and perfumed than you were when you had left us." We will say: "Today, we sat with our Lord Almighty, the Supreme, and it is fitting for us to return with the same state with which we returned.""

4337- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one, whom Allah will admit to the Garden but that He will give him in marriage seventy-two wives, two from the beautiful women with big lustrious eyes, and seventy as his heritage from the (men who are the) inhabitants of the fire, each of whom will have an appealing vagina, and he will have a penis a too strong to weaken." Hisham Ibn Khalid said: "As his heritage from the inhabitants of the fire" means from men who enter the fire, thereupon the people of the Garden will inherit their women in the same way as the wife of Pharaoh was inherited.

4338- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a faithful believer has a desire for a child in the Garden, his pregnancy and birth will be within one hour just as he desires."

4339- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Prophet "Allah's blessing and peace be upon him" said: "I know the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man, coming out of the (Hell) Fire crawling, to whom Allah will say : "Go and enter Paradise." He will go to it, but he will imagine that it is full. Then he will return and say: "O Lord! I have found it full." Allah will say : "Go and enter Paradise." He will go to it, but he will imagine that it is full.

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لَكُمْ مِنَ الْكَرَامَةِ. فَخُذُوا مَا اشْتَهَيْتُمْ. قَالَ: فَنَأْتِي سُوقاً قَدْ حُفَّتْ بِهِ الْمَلاَئِكَةُ. فِيهِ مَا لَمْ تَنْظُرِ الْعُيُونُ إِلَى مِثْلِهِ، وَلَمْ تَسْمَعِ الآذَانُ، وَلَمْ يَخْطُرْ عَلَى الْقُلُوبِ. قَالَ: فَيُحْمَلُ لَنَا مَا اشْتَهَيْنَا. لَيْسَ يُبَاعُ فِيهِ شَيْءٌ وَلاَ يُشْتَرَى. وَفِي ذَلِكَ السُّوقِ يَلْقَى أَهْلُ الْجَنَّةِ بَعْضُهُمْ بَعْضاً. فَيُقْبِلُ الرَّجُلُ ذُو الْمَنْزِلَةِ الْمُرْتَفِعَةِ، فَيَلْقَى مَنْ هُوَ دُونَهُ (وَمَا فِيهِمْ دَنِيءٌ) فَيَرُوعُهُ مَا يَرَى عَلَيْهِ مِنَ اللِّبَاسِ. فَمَا يَنْقَضِي آخِرُ حَدِيثِهِ حَتَّى يَتَمَثَّلَ لَهُ عَلَيْهِ أَحْسَنُ مِنْهُ. وَذَلِكَ أَنَّهُ لاَ يَنْبَغِي لِأَحَدٍ أَنْ يَحْزَنَ فِيهَا».

قَالَ: «ثُمَّ نَنْصَرِفُ إِلَى مَنَازِلِنَا، فَتَلْقَانَا أَزْوَاجُنَا فَيَقُلْنَ: مَرْحَباً وَأَهْلاً. لَقَدْ جِئْتَ وَإِنَّ بِكَ مِنَ الْجَمَالِ وَالطِّيبِ أَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ. فَنَقُولُ: إِنَّا جَالَسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ عَزَّ وَجَلَّ. وَيَحِقُّنَا أَنْ نَنْقَلِبَ بِمِثْلِ مَا انْقَلَبْنَا».

4337 ـ **حدّثنا** هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ، أَبُو مَرْوَانَ الدِّمَشْقِيُّ. حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ أَبِي مَالِكٍ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَحَدٍ يُدْخِلُهُ اللَّهُ الْجَنَّةَ، إِلاَّ زَوَّجَهُ اللَّهُ عَزَّ وَجَلَّ ثِنْتَيْنِ وَسَبْعِينَ زَوْجَةً: ثِنْتَيْنِ مِنَ الْحُورِ الْعِينِ، وَسَبْعِينَ مِنْ مِيرَاثِهِ مِنْ أَهْلِ النَّارِ. مَا مِنْهُنَّ وَاحِدَةٌ إِلاَّ وَلَهَا قُبُلٌ شَهِيٌّ. وَلَهُ ذَكَرٌ لاَ يَنْثَنِي».

قَالَ هِشَامُ بْنُ خَالِدٍ: مِنْ مِيرَاثِهِ مِنْ أَهْلِ النَّارِ، يَعْنِي رِجَالاً دَخَلُوا النَّارَ. فَوَرِثَ أَهْلُ الْجَنَّةِ نِسَاءَهُمْ. كَمَا وُرِثَتِ امْرَأَةُ فِرْعَوْنَ.

4338 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. حَدَّثَنَا أَبِي عَنْ عَامِرٍ الأَحْوَلِ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ، كَانَ حَمْلُهُ وَوَضْعُهُ فِي سَاعَةٍ وَاحِدَةٍ، كَمَا يَشْتَهِي».

4339 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجاً مِنْهَا. وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ. رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْواً. فَيُقَالُ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى فَيَرْجِعُ. فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلأَى. فَيَقُولُ اللَّهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلأَى. فَيَقُولُ اللَّهُ سُبْحَانَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ.

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Then he will return and say: "O Lord! I have found it full." Allah will say : "Go and enter Paradise." He will go to it, but he will imagine that it is full. Then he will return and say: "O Lord! I have found it full." Allah will say: "Go and enter Paradise, and you will have as much as the like of the world and ten times more (or, you will have as much as ten times the like of the world)." Then the man will say: "Do you mock (or laugh) at me though You are the King?" I saw The Messenger of Allah "Allah's blessing and peace be upon him" (while saying that) smiling so much that his premolar teeth became visible. It is said that this will be the lowest in degree amongst the people of Paradise.

4340- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who asks to enter the Garden thrice, the Garden says: "O Allah! Admit him to the Garden!" and he, who seeks shelter from the fire (of Hell) thrice, the fire says: "O Allah! Deliver him from the fire (of Hell)!"

4341- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none of you but he has two houses : one in the Garden and another in the fire. If he dies and enters the fire, the inhabitants of the Garden will inherit his house; and this is the significance of Allah's saying: "Such are the inheritors.""

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فَيأْتِيهَا فَيُخَيَّلُ إِلَيهِ أَنَّهَا مَلأَى. فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ إِنَّهَا مَلأَى. فَيَقُولُ اللَّهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا. (أَوْ إِنَّ لَكَ مِثْلَ عَشَرَةِ أَمْثَالِ الدُّنْيَا) فَيَقُولُ: أَتَسْخَرُ بِي (أَوْ أَتَضْحَكُ بِي) وَأَنْتَ الْمَلِكُ؟».

قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

فَكَانَ يُقَالُ: هٰذَا أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلاً.

4340 ـ **حدثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ الْجَنَّةَ، ثَلاَثَ مَرَّاتٍ، قَالَتِ الْجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ. وَمَنِ اسْتَجَارَ مِنَ النَّارِ، ثَلاَثَ مَرَّاتٍ، قَالَتِ النَّارُ: اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ».

4341 ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَحْمَدُ بْنُ سِنَانٍ، قَالاَ: ثَنا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ الله ﷺ «مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ لَهُ مَنْزِلاَنِ: مَنْزِلٌ فِي الْجَنَّةِ، وَمَنْزِلٌ فِي النَّارِ. فَإِذَا مَاتَ، فَدَخَلَ النَّارَ، وَرِثَ أَهْلُ الْجَنَّةِ مَنْزِلَهُ، فَذٰلِكَ قَوْلُهُ تَعَالَى: ﴿أُوْلَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ﴾» [المؤمنون: 10].

تمّت سنن الإمام الحافظ ابن ماجه

والحمد لله ربّ العالمين والصلاة والسلام على سيدنا محمد

رسول الله وخاتم النبيين وعلى آله وصحبه أجمعين

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